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No. 1. January, '34.

2 rue de Montchoisy.

THE CHURCHES AND "THE NEW DEAL"

by

Dr. Charles S. Macfarland.

The Rev. Charles S. Macfarland has been general secretary of the Federal Council of the Churches of Christ in America during 20 years and is now retired. He is the author of several books on the federal movement of the churches and was one of the founders of the central office for interchurch aid at Geneva.

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The Churches of the United States have rendered constant support to the government in its economic and social measures, not only upon humanitarian and patriotic grounds, but because President Roosevelt has attempted to establish social principles which have long been formulated and urged upon society and industry by the Federal Council of the Churches of Christ in America, supported by its constituent bodies, and known as the "Social Principles (or Creed) of the Churches".

This historic document was first promulgated in 1908, revised in 1912 and at the last quadrennial meeting of the Federal Council elaborated into a formulation of principles covering every area of social life.

At the meeting of the Executive Committee of the Council, September 22, 1933, in a message issued to the churches, it was urged that "the Christian conscience can be satisfied with nothing less than the complete substitution of motives of mutual helpfulness and goodwill for the motive of private gain". Among the measures most strongly urged were the abolition of child labour, the right of collective bargaining in industry and justice for the farmer.

Methods of "social coercion" must be avoided, but there must be social control for the common good. The churches were called upon to permeate the recovery program with the spiritual meaning essential to any genuinely ethical reconstitution of the social order.

The individual appeal is not overlooked and it is asserted that "just as moral stability in the individual depends on the maintenance of a just social order, so the highest social ideals are impotent without a character that will support them".

Discrimination against racial groups and inward violation of the new code of business by industrial concerns which have agreed to it should be the concern of the

churches, especially if and when these wrongs are committed by their own members. Indeed the churches are reminded that the larger portion of men who carry the responsibilities of business and financial affairs are in membership of the churches.

The annual 1933 Labour Sunday message of the Council also called attention to the fact that (for the first time) "a number of the social ideals of the churches have been incorporated into law and made the basis of a new deal in political and economic relations."

It is of interest that the revised social principles of the churches should, after four years of study, have been formulated in December 1932 just before the situation calling for their application broke upon the nation. Previously these utterances have probably received serious and earnest attention from but a small element within the churches. No great crisis had come to call for their light in the midst of darkness, except occasionally and locally. Now a national disaster has led to a serious and widespread consideration of them.

One could well wish that the people as a whole were being moved to more loyalty to the church and that their presence might be more increasingly manifest. The writer does not believe that as yet the depression has led people to seek spiritual strength. Perhaps it has not yet been severe enough. The spirit of philanthropy has doubtless been deepened and there is a disposition to share and share alike, especially among the poorer classes. The depths of the hearts of the people have not yet been reached by religion to any striking degree.

In the measures for national support the Protestant, Roman Catholic and Jewish agencies have held consultation together and representative leaders of the three faiths issued a common message regarding the "human and ethical significance" of the national policies. Indeed, as early as January 1933 the Federal Council, the Department of Social Action of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis issued a joint statement on unemployment calling for a new spirit in industry and urging concrete measures for relief.

All of these measures have been recognised by President Roosevelt and his associates and the church agencies have participated in the White House Conference.

It should be added that the Federal Council has not only made pronouncements but its staff has been constantly occupied with practical measures, including the raising

and use of many thousands of dollars to provide employment.

President Franklin D. Roosevelt has shown himself keenly appreciative of the value of moral and spiritual support for his ideals.

On the occasion of the 25th anniversary of the Federal Council of the Churches of Christ in America (December 6th), he addressed the Council in Washington at a meeting attended by an audience of 4,000, his address also reaching the entire public by radio. His speech included the following striking passages:

"In this quarter of a century you (i.e. the churches) have been creating a much-needed union that seeks to better the social and moral conditions of all the people of America..... That human agency, which we call government, is seeking through social and economic means the same goal which the churches are seeking through social and spiritual means. If I were asked to state the great objective which Church and State are both demanding for the sake of every man and woman and child in this country I would say that that great objective is 'a more abundant life'..... We have called on enlightened business judgment, on understanding labor and on intelligent agriculture to provide a more equitable balance of the abundant life between all elements of the community..... Government can ask the churches to stress in their teaching the ideals of social justice, while at the same time government guarantees to the churches - Gentile and Jew - the right to worship God in their own way. The churches while they remain wholly free from even the suggestion of interference in government, can at the same time teach their millions of followers that they have the right to demand of the government of their own choosing the maintenance and furtherance of 'a more abundant life'. State and Church are rightly united in a common aim. With the help of God we are on the road toward it."

President Albert W. Beaven, of the Federal Council, at the same meeting emphasised the profound interest of the Churches in the new Deal in the following words: "We summon the constituency of our churches to a new Christ-likeness of life, new faith in God and their fellow-men, and a larger service to those in need. We rejoice in the many ways in which President Roosevelt's program for recovery embodies Christian social ideals for which the churches have long contended, and call upon our people for the most whole-souled and unselfish support of all these cooperative enterprises of goodwill by which, under the President's inspiring leadership, we hope to achieve the better tomorrow."

INTERNATIONAL YOUTH COMPETITION."Christ and World Friendship."

Mrs. A. F. C. van Loan of Babylon (U.S.A.) in loving memory of her husband, has established a goodwill foundation, the income of which is to be used for promotion of friendship and understanding among the youth of the world. With the aid of this fund a competition on "Christ and World Friendship" is being organised this year by the Oecumenical Youth Commission, which is the youth commission of both the Universal Christian Council for Life and Work and the World Alliance for International Friendship through the Churches.

The contest is open to any young person living in Europe and born after April 30th, 1914, and before May 1st, 1920.

The jury will be composed of men and women of various nationalities and confessions. More than 150 prizes will be distributed.

First prize: 300 dollars.

Second prize: 200 dollars, and so on.

Further details as to the rules of the competition will be sent free on application to the Secretary of the Youth Commission, Case Postale 46, Geneva, Switzerland. (Please indicate whether you wish to receive this information in English, French, German or Esperanto.)

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Copies of any of your issues carrying our press releases would be much appreciated.

International Christian Press and Information Service,

2 rue de Montchoisy, Geneva.

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PLEASE INSERT.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

February 1, 1934.

2 rue de Montchoisy.

THE UNIVERSAL CHRISTIAN COUNCIL AND THE
CHURCH CRISIS IN GERMANY.

The Administrative Committee of the Universal Christian Council for Life and Work has just held its meeting at Chichester. Representatives of the different European Churches were present. In the course of the proceedings, the present crisis in the German Church came up for discussion. The Bishop of Chichester, as President, reported on his correspondence with Reichsbischof Müller, with reference especially to the use of force against a large body of pastors in the German Church. The Administrative Committee expressed its conviction that coercive measures and the application of force in the present situation would be a wrong to the Christian conscience, to the Gospel and to the whole Church. It gave its warm approval to the following letter written to the Reichsbischof by the Bishop of Chichester on January 18:

The Palace, Chichester,
18th January, 1934.

Right Reverend Reichsbischof:

I greatly appreciated your most courteous words in your reply of December 8th, about my appreciation of the position of the German people and the German Evangelical Church, and the ready hearing you gave to my letter of October 23rd which was, believe me, inspired with a deep sympathy for the great and responsible tasks which your Church has to discharge in relation to your people. I also appreciate your friendly recognition of the fact that the two questions which I addressed to you included problems which concerned the other Christian Churches of the world, and therefore demand a serious consideration in common.

I have not written again so far because the answers to those two questions led me to hope that you were indeed taking action which would relieve some of the grave anxieties felt by the members of the Executive Committee of the Universal Christian Council for Life and Work. But I cannot conceal the grave distress and regret with which I and members of Christian Churches abroad have followed the most recent developments. The two very points to which I called attention and about which you had given me some positive assurances, have been surrendered. In reply to my first point about the Aryan paragraph, you said that the application of the Aryan paragraph to Church officers had been cancelled. But now that cancellation has been itself cancelled. In reply to my second point about the suppression and silencing of opponents, you said that you would do all you could to reach a complete union of all the ecclesiastical and theological forces in the German Evangelical Church, and that the change in the spiritual ministry was closely connected with this. But now the spiritual ministry is suspended; all opposition and criticism has been prohibited; and still sterner methods

of coercion are apparently projected. How, I ask, can such a state of things be harmonised with the principles of the Christian Gospel ?

Forgive me, Herr Reichsbischof, if I express myself too strongly, but my feelings are strong, and I should be deceiving you and failing in my duty as President of the Universal Christian Council for Life and Work if I did not declare to you that such action, and such a policy, must cause universal dismay, and must, if persisted in, evoke the strongest protests from the Christian Churches abroad to which you appealed in your memorable letter of September 1st, and again in your inaugural address as Reichsbischof. It is because of your concern for your relations with other Christian Churches, so often expressed, that I feel obliged to speak of the way in which the Churches on the Universal Christian Council must view your action in using force and coercion against those whose orthodoxy and zeal for the Church, as well as their devotion to their country, are beyond doubt.

In the final paragraph of your letter of December 8 you re-emphasise the need, and express a special wish for an opportunity of joint discussion between yourself, together with other German theologians, and theologians of other Christian Churches, on the Race Problem, the State, and the International Order. I welcome this whole-heartedly. But I cannot disguise from myself that the new law now enacted in the Prussian State, forbidding theologians to criticise or debate the questions at issue in the German Evangelical Church, cuts at the very root of common theological discussion. To place a ban on the discussion of the very subjects upon which you invite mutual discussion with the theologians of foreign Churches, seems very strange and contradictory to us. Are not these questions - those which (as you say) are so important to the Christian Church - the very questions which need discussion among German theologians in Germany and between German theologians and other theologians abroad ?

With the earnest hope that the use of force and the suppression of theological criticism may be abandoned, and that, to use your own words of September 1st, we may, in all our Churches, learn to take our stand closer together under the banner of the Gospel,

I am,

Yours very faithfully,

(Signed) GEORGE CICESTR:

President of the Universal Christian Council
for Life and Work.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

No 2, February 1934

2 rue de Montchoisy

REFORM OF THE LEAGUE OF NATIONS

(A preliminary consideration of the major criticisms of the League of Nations designed to help Christian opinion in forming a judgment.)

It would be foolish, as well as useless, to deny that the League of Nations is passing through a serious crisis. Public opinion - not least Christian public opinion - should consider carefully the various major charges that have been brought against the League. We propose to set out briefly five of these, commenting on them, in a manner designed not so much to reach final judgments as to provoke thought and further study.

THE MAIN CRITICISMS NOTED

1. The League and the Peace Treaties

It is often asserted (not only in Germany) that the League is used by the victorious Powers as an instrument for the preservation of an unjust status quo established by the Peace Treaties. The fact that the Covenant is an integral part of these Treaties and that Germany was not originally included among the members of the League according to an article of the Covenant (Article 4) which still appears in the text, has always been a matter for complaint. It is believed that certain States would like to see the clauses of the Covenant separated from the clauses of the Peace Treaties.

The idea of disassociating the League as far as possible from the passions and controversies of the world-war and its concluding Treaties is one that commands wide sympathy. Nevertheless, the following points are worth remembering:-

a) Unless President Wilson had been successful in getting the Covenant incorporated in the Treaty, there would probably have been no League;

b) the severance of Covenant from Treaty would open up many complicated legal issues (e.g. as regards mandates) and could in any case only be achieved by a unanimous vote of the signatories of the Treaty.

2. The Question of Revision

It is claimed that under the League the possibilities of the revision of treaties are inadequate. It is urged that the unanimity rule precludes the effective operation of Article XIX which envisages the re-consideration of treaties that have become inapplicable.

In this connection the Secretary-General of the League has rightly urged the importance of Article XIX, which incidentally was brought into prominence in the Four Power Pact.

On the face of it, it appears premature to say that Article XIX will not work before it has been tried. It needs implementing.

3. The Question of the Equality of States

It is apparently claimed by some governments that the League established between States an equality not corresponding with their real position in the world. There is a manifest desire in some quarters to see the affairs of the world directed very largely by the Great Powers.

It is true that the League is founded upon the principle of the equality of States before the law. The Dutch Government, in an interesting communication to members of the League (C.58 M.19. 1934 V) dated January 17th 1934 and entitled "Considerations regarding the Reform of the League of Nations", states emphatically that "it considers the principle of legal equality is the only principle upon which any organisation of sovereign States can be founded".

But although equality before the law for all States-members forms the basis of the Covenant, whilst the unanimity principle is designed to protect the sovereignty of each State (i.e. to prevent decisions directly concerning any particular country's interests being taken without regard to its views), actual equality as between States does not in fact exist.

The Dutch Government, for example, "does not in any way contest the fact that certain Powers have a wider sphere of interests and a greater responsibility for the general course of world affairs than other Powers". It is "in entire agreement with the manner in which this de facto inequality was recognised from the outset, in the composition of the Council", (by according the Great Powers permanent seats).

It is certain, we think, that almost unanimously the members of the League will endorse the Dutch Government's view that legal equality is a sine qua non for a League of sovereign States; but will be prepared to accept a development in League procedure, (e.g. preliminary conference by the Great Powers) which will reflect the reality

of their preponderant influence.

4. The Question of Universality

Curiously enough, although in the past the failures of the League have often been attributed to its lack of universality (e.g. absence of U.S.A. and U.S.S.R.), it is now urged by some of the critics that the League fails to reach constructive conclusions because too many States are concerned in the discussion of questions.

The Method of regional agreements concerning questions of a relatively local interest has much to recommend it. It is also clear that there are some questions of a special character which may sometimes need to be dealt with by States particularly interested.

But the Covenant provides for this on the one condition that such agreements should not violate fundamental principles of universal application and importance.

It is also to be noted in this connection: -

a) that the League Committees need not be, and have not in the past always been, composed of representatives from all States-members;

b) that very often non-interested (i.e. disinterested) States have proved most useful, if not indispensable, in finding solutions to difficulties between other States;

c) that in practice it has never happened that a State has vetoed a decision not directly affecting it and on which the States concerned were in agreement.

5. The Question of "Sanctions".

Last but not least it is urged that the obligation of all members, not only to respect, but to "preserve as against external aggression the territorial integrity and existing political independence of all members of the League" (Article X of the Covenant) coupled with the obligation, in the event of declared aggression, to subject the 'aggressor' State "to the severance of all trade or financial relations etc." (Article XVI), are not practicable obligations under present conditions. It is pointed out that these obligations were a major reason for the non-entry of the United States, and that the obvious failure to carry out such obligations in connection with the Sino-Japanese dispute has vitiated the moral and intellectual integrity of the League.

It is suggested in many quarters that it would be much better to eliminate these obligations from the Covenant, and base instead the peace-preserving machinery of the collective system upon the Pact of Paris.

This is not the place to examine the pros and cons of the concept and practice of 'sanctions'.

The following points, however, should be taken into account in forming a judgment about this particular criticism:-

a) Although it is true that the fear of military entanglements contributed importantly to the rejection of the Covenant by the U.S.A., it is also true that the evolution of American opinion since that

time has been away from the pre-war conception of neutrality and in the direction of recognising common obligations to preserve the peace of nations;

b) that recent declarations by members of the Soviet Government show a disposition to co-operate with other States (and perhaps the League) in preserving existing territorial integrity;

c) that it is recognised by critics and defenders of the League alike, that there is real discrepancy as between the obligations of the Covenant and Pact of Paris; and that it is most necessary that these two documents should be harmonised;

d) that such harmonisation should provide an opportunity in line with post-war evolution of thought about 'sanctions', for strengthening the machinery of war-prevention (Article XI of the Covenant) whilst rendering more flexible the verbally rigid obligations of Articles X and XVI the object being to secure the adhesion of all the Great Powers (and notably U.S.A. and U.S.S.R.) to the principle of collective action of one kind or another against a State which resorts to force and refuses to submit the issue in dispute to pacific settlement (the most practical definition of aggression).

CONCLUSION

In conclusion a word as to the right attitude of mind towards the League and its reform.

There are two dangers to avoid. The one danger would arise if through mistaken zeal the friends of the League insisted that the Covenant was sacrosanct and that its critics were ipso facto enemies of peace and of international co-operation. Along this path League defenders and attackers together would bring to the ground what remains of the scaffolding of world unity.

The other danger would arise if, with a view to placate powerful critics of the League, new principles and procedures were adopted that did violence to the minimum requirements of any true Society of Nations.

The via media is obvious. It consists in willingly recognising that the League is a human and fallible agency with an imperfect text (the Covenant) as its Charter; but at the same time insisting that criticisms of the League shall be formulated publicly and precisely, together with any proposed changes, so that these may be debated without reserve or arrière pensée at the bar of public opinion.

Christian opinion cannot help giving great weight to the fact that in the League of Nations we have not only a great instrument for international co-operation, but the only existing machinery for such co-operation on a world-wide basis. The preamble to the Covenant sets out aims and purposes which the Churches recognise to be essential if the Christian Gospel of peace and goodwill is ever to be realised on earth; whilst the achievements of the League in the technical and humanitarian fields - financial reconstruction, health,

slavery, opium, traffic in women and children and so forth - have met with thankful and universal approval.

Nevertheless, it would be wrong to identify the League absolutely with the cause of Christ, since the League is, after all, an instrument of world government; and, like all machinery, may be operated well or ill, disinterestedly or selfishly.

To prevent war and promote peace is clearly an essential Christian task. But it is doubtful whether peace can be assured without a much larger measure of international and social justice than today prevails. The present status quo is open to legitimate criticism at many points.

For Christians the task is always a double one - to pursue peace with justice. They should insist, moreover, that any changes to be effected either in the constitution or procedure of the League should be designed to strengthen its efficacy as an instrument of international co-operation, peace and security.

Copies of any of your issues carrying our press releases would be much appreciated. - International Christian Press and Information Service, Geneva.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

February 1934.

2, Rue de Montchoisy.

Industrialisation of Africa and Missionary work.

In 1930, the International Missionary Council created a special department for social and economic research. This department has just published the results of its first more extensive research work, which was carried out with the financial support of the Carnegie Corporation. The report of the Commission of experts which, in 1932, under the leadership of the Director of the Geneva department, Mr. J. Merle Davis, carried out an enquiry in Africa, has been issued in a book of over four hundred pages, under the title of 'Modern Industry and the African' (Macmillan and Co. Ltd., London, 12/6d. net). The enquiry was concentrated on a typical individual instance of the industrialisation of Africa and its effect on the native population and on the work of missions.

The case in question was the rapid development of copper mines, with the most modern technical equipment, in the African Bush, in Northern Rhodesia and in the Belgian Congo. The copper output is extraordinarily rich and would be sufficient to meet the world's copper requirements for several decades. Large numbers of native workers have been drawn from afar to the mining districts. These developments have had considerable and far-reaching effects, not only on the Natives themselves who work in the mines, but also on the regions from which they come. It has often been said that the penetration of European civilisation and industry is fundamentally changing the face of Africa and the life of the African. 'Modern Industry and the African' shows how this change is being accomplished, and what its consequences are.

The evolution, which has taken place very rapidly, is examined from sociological, economic and religious viewpoints, and also as a problem of colonial administration; but in particular the position of Missions in the midst of these great changes is made clear. Simply by presenting the facts of the developments that have taken place, this enquiry reveals, more or less unintentionally, how thoughtless is the criticism of Missions that suggests that the African would be better left as he was found. Economic and colonial administration do not, in any event, leave the African as they found him; and it would not be to the good of the Native if, beside the other two factors, the third factor that transforms his life, - that of Missions - should fail to reach him.

The statement of the facts regarding the revolutionising effects of industry in Africa makes it very clear how much the African needs the missionary as the proclaimer of a new life of faith in Jesus Christ, and as his friend, teacher and adviser. It is of course made equally clear what is required on the part of Missions, if they are to do justice to their great obligations in the self-transformed Africa. They cannot shun the responsibility for the whole life of the Native; they must take care of him in every aspect of his life and must above all give him the spiritual support of which, in the new world into which he finds himself suddenly transplanted, he stands so urgently in need. Numerous recommendations of a practical and concrete nature have therefore been made for all branches of missionary work. Special emphasis is laid on the need for the closest cooperation between the different missionary societies, if possible under the leadership of a single missionary organisation which would take over the main responsibility for work in the mining districts. In this way a consolidation of Protestant forces would be achieved and a repetition of conditions similar to those which may be said to exist in the South African Rand, where some hundred sects work in a state of rivalry, avoided.

If the recommendations set out in the concluding chapter are put into effect, there is every hope that the forces of missionary endeavour may operate in an undivided and ideal manner in a sphere which must be of the greatest significance for the whole of Africa. Such activities would surely not remain without their effect on missionary work elsewhere.

Please Insert.

International Christian Press and Information Service, Geneva.

February, 1934.

2 rue de Montchoisy.

LATEST DEVELOPMENTS IN THE CHURCH SITUATION IN GERMANY.

The internal crisis in the German Protestant Church came out very clearly into the open with the advance of the radical "German Christians" at the mass demonstration in the Berlin Sportpalast in November. Since then the questions at issue have been, first and foremost:

1). The reconstruction of a pastoral ministry that would create a common working basis acceptable to the various main groups in the Church, and that would undertake a far-sighted reorganisation of the German Protestant Church;

2). the struggle as regards confessional foundations for the reconstruction of the Church;

3). the attitude of the Protestant Youth organisations to Church and State.

1). The struggle of the Church Opposition for the reconstruction of the pastoral ministry has hitherto led to no result; the Church Opposition consisted of the Bishops of the non-Prussian Churches, and the Pastors' Emergency League, which has some 7000 members distributed over the whole of Germany. Their united front was broken up at the end of January.

a). The non-Prussian bishops, under the pressure of a situation in which it has so far been impossible to see clearly, and that arose out of discussions with the representatives of the State, have suddenly withdrawn from the Opposition and, without any particular foundation for their change of attitude, have resolved to support the Reich Bishop, with the promise that they will carry out his orders and measures in the manner that he desires. It is a matter in particular of the Reich Bishop's order of January 4, according to which an openly critical attitude to questions of Church politics is forbidden to all holders of Church office, under the threat of immediate provisional removal from office and curtailment of stipend.* The Bishops had previously refused, in common with the Pastors' Emergency League, to carry out this order.

b). Under the pressure of this situation, in which it was impossible to see clearly, and in which a part has necessarily been played by the proceedings of the secret State police against Pastor Niemöller, the leader of the Pastors' Emergency League, in view of his attitude, which was alleged to be contrary to the interests of the State, the leadership of the Pastors' Emergency League seems to be paralysed. In an extraordinarily serious declaration from the pulpit, on January 7 and 14, its members had opposed the conduct and course of action of the Reich Bishop, which had found its severest expression in the above-mentioned order of January 4. In the meantime the Württemberg group of the Pastors' Emergency League has dissolved and has declared its willingness, in accordance with the wishes of the Church and State leaders, to co-operate in the pacification of Church life.

At the same time, the Reich Bishop, in his capacity as Prussian State Bishop for the territory of the Prussian Church, has issued

*Documents and material are obtainable from the International Christian Press and Information Service, Geneva.

orders which make it possible for a pastor, in the interests of the Ministry, to be immediately transferred, or to be provisionally retired without any right of protest. As regards the reconstruction of a Church Ministry, nothing is so far known.

2). The struggle for confessional foundations in the reorganisation of the German Protestant Church has been carried on with unabated vigour and to an ever increasing extent. In this struggle it is a matter once more of coming to grips with the doctrine and claims of the "German Christian" Movement, and with the German Christian bishops who are associated with it. This discussion had been carried on in all the Landeskirchen, right down to individual parishes, and has been evident in the declarations and manifestations of the pastoral brotherhoods (Pfarrerbruderschaften), and in the various groups of the Pastors' Emergency League, as well as in the opinions expressed by the theological faculties. The pastoral brotherhoods rejected, for instance, the 28 theses for the reorganisation of the Protestant Church, which had been adopted by the Churches of Saxony, Brunswick and Schleswig-Holstein, and which had been declared binding by the new leaders of the German-Christian Movement; and, referring to "the heresies represented in these theses", they demanded of the Reich Bishop that he should make provision for the restoration of the Protestant basic creed in these Church laws.*

The dispute has assumed particularly serious proportions in view of all the efforts that have been directed towards the teaching and propagation of the "German Faith." These efforts have been carried on under the most varied forms: In an attempt so to interpret and purify Christianity as to accommodate the doctrine of Christ to the claims of blood and of race, and to create a special form of Christianity to the extent of rejecting the characteristics of any other form of Christianity. (This is briefly and clearly shown in the short paper: Die Dritte Konfession: Materialsammlung über die nordisch -religiösen Bewegungen: (The Third Confession: Collection of Material relating to the Nordic-religious movements), to be obtained from the International Christian Press and Information Service, Geneva). We are concerned here more and more with an obviously anti-Christian view of life and with a movement which declares open warfare on the Christian faith and the Christian confessions, and aims at superseding them. From all accounts so far received, National-Socialism is widely in sympathy with this movement. The dispute found particularly clear expression in the meeting which took place at the end of January in Berlin on "Efforts towards Pagan Religion in our day", on which a report is available.

3). The not altogether clearly conducted discussions as to the attitude of Protestant Youth work to the Church and to the State led, on December 22, in spite of protest on the part of the leaders of the Protestant Youth organisations, to an agreement between the Reich Bishop and the head of the State Youth organisation, Baldur v. Schirach, who is also the leader of the Hitler-Youth. In the two months that have passed since then, the members of the Protestant Youth organisations up to and including the age of 18 have become members of the Hitler-Youth and can no longer belong to the Protestant Youth organisations without at the same time being members of the Hitler-Youth. The protest of the leaders of the Protestant Youth movement was particularly directed to the fact that with the overloading of young people through the obligations implied in the agreement, their own work would be practically impossible and that

the decisions as to the leadership of this Youth movement were bound to create impossible personal conditions for young people themselves. Since, in spite of continued efforts, all further proposals for the reorganisation of the relations between Church, Protestant Youth organisations and State have led to nothing, the agreement is being put into effect within the next few weeks and the leaders of Protestant Youth work have had no choice but to make the following declaration: Since the decision has been taken, there is nothing for us to do but in obedience to make the sacrifice that is demanded of us, and to place our cares and concerns in the hands of the living God. In renouncing the federative (bündisch) character of the Protestant Youth work, that is, in giving up all other work for Youth, the leaders of Protestant Youth are willing, in spite of all difficulties, to carry on at least their biblical and pastoral work among young men.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE.
(Int.Chr.P.S.)

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

March 1934.

2 rue de Montchoisy.

Miss Mary Dingman has been Industrial Secretary of the World's Y.W.C.A. since 1921, and, in this capacity, has rendered eminent service in many countries, including the Near and Far East, Australia, New-Zealand and Honolulu.

The Disarmament Committee of the Women's International Organizations was formed in 1931, with the object of co-ordinating and centralizing the efforts of all the constituent groups throughout the world. The eight million signatures of Petitions for Disarmament were collected under its auspices and were presented to the President of the Conference in Geneva on February 6th 1932, on which occasion Miss Dingman, who had been elected unaimously as chairman of the Women's Committee, addressed the Conference on its behalf.

Miss Dingman has now left Europe on an extended tour in South America. We are glad to publish an article - which she was kind enough to write for our Press Service - on one of the varied aspects of co-operation between International Christian organizations and the League of Nations.

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

February 1934.

2, rue de Montchoisy.

Christian organisations and the League's social work.

by Mary A. Dingman

(Social and Industrial Secretary, World's Y.W.C.A.
Geneva.)

One hears much these days of the failure of the League of Nations in resolving conflicts and achieving some real measure of disarmament (a failure for which each member state bears its share of responsibility). But one hears very little of some real successes won by the League and its partner, the International Labour Organisation, in the field of human and social welfare. Still less is one aware of the active share taken in these efforts by the private or voluntary organisations with headquarters in Geneva which take an important part in co-operating in some of these activities.

A few special subjects which deeply affect the lives of women may be selected to show one aspect of this close co-operation. The struggle against opium and other dangerous drugs has from the beginning of the League been entrusted to it by the member states. Such a struggle was started many years before by voluntary organisations, and these bodies have continued to work actively in co-operation with the special commissions created by the League to carry on the never-ending conflict against these evil forces of greed. Private bodies, religious and philanthropic associations, send to these commissions representatives who are often able to contribute first-hand information of value. These self-same private organisations are also effective instruments for educating public opinion to help in pressing for the ratification of any new agreements and in executing the recommendations of the League.

The great victory of the ratifications of the 1931 Drug Convention is widely known, but the patient efforts, official and unofficial, to secure the necessary number of ratifications before April, 1933, are not so generally appreciated. The private organisations kept their national representatives aware of the date by which such ratifications were necessary and helped to impress upon the governments that Christian people are on the watch and are learning to wield effectively the great potential force of their humanitarian interest. Much remains to be done to ensure the execution of this convention. The forces of greed never sleep, never relax their efforts; only equally alert forces of righteousness can ever successfully combat them.

Another illustration of the way in which one world-wide movement of Christian women has helped the League is that of co-operation with the Enquiry into the Traffic in Women and Children. Two years ago, there was sent to the Far East a League Commission of three persons - one of whom was a woman. The organisation referred to above, the Young Women's Christian Association, with its world-wide associations, got in touch with the woman doctor on the Commission and told her of the

Association leaders in the cities she was planning to visit, promising their help. Letters were sent to each city explaining the purpose of the visit of the Commission and urging that information be gathered which might not be furnished by the Government of the country. Some governments are more apt to care about saving face than about iradicating the evil. This appeal was responded to by many Association workers; and the woman doctor has returned with keen respect for the Christian workers who, feeling a sense of responsibility for those suffering from this iniquitous traffic, have informed themselves about these conditions and have tried to arouse public opinion to improve them.

Now that the Report of the League Commission has been published, it is being studied, and in April, 1934, the voluntary organisations having branches in the East, or having special knowledge of that part of the world, are being invited to send representatives to take part in the discussion on the Report. These meetings should lead to formulating the best possible suggestions and recommendations for successfully eradicating this traffic in human beings - a traffic which outrages the decent instincts of all normal healthy-minded people.

A third sphere of co-operation has been in the matter of the suppression of fee-charging agencies for employment. This question has been before the International Labour Organisation for the last two years. While greatly desiring the elimination of all such agencies that exploited the workers, or that existed in the main for financial profit, it was essential that certain exemptions be made which would allow philanthropic and professional bodies to continue their labours on behalf of those seeking employment. A committee of such organisations met in Geneva, collected evidence from their workers all over the world, and drew up a memorandum which put forcibly the differences between the various kinds of "fee-charging" bureaux. Thus they strengthened the hands of those who finally drew up the Convention so as to exclude the evil and include the beneficent types of agencies.

The world economic crisis has had tragic results in suffering and demoralisation among the unemployed. The voluntary organisations have in many countries put forth unceasing efforts towards relief and reconstruction. Studies have been made of the moral and psychological effects on youth of prolonged unemployment. These have, in turn, been communicated to those who in the international sphere are seeking to show what are the immoral elements in our present accepted economic order, and how great is the need of profound modifications if society wishes to ensure itself against these recurring depressions.

Times such as these call for intelligence and study, plus the dynamic of great compassion, fed from the spring of love. Disinterested goodwill is not enough; scientific knowledge is not enough. Only those groups and individuals who combine both these essential factors can play an effective role in these rapidly changing days.

P L E A S E I N S E R T .

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No.3. March 1934.

2 rue de Montchoisy.

The author of this article, Dr.Nicolas Zernow, is a special collaborator of the World's Student Christian Federation and secretary for the Orthodox countries of the joint Youth Commission of the World Alliance and "Life and Work"; he is secretary of the Fellowship of St.Alban and St.Sergius, which promotes good relations between the Anglican and Orthodox Churches; he is in close touch with the Student Christian Mouvement among Russian refugees.

Please insert

International Christian Press and Information Service, Geneva.

March, 1934.

2 rue de Montchoisy.

THE ORTHODOX CHURCH IN THE BALKAN COUNTRIES.

by Dr. N. Zernow.

SERVICE ECUMENIQUE
DE PRESSE ET D'INFORMATION
2, Rue de Montchoisy - GENEVE

INTRODUCTORY.

The Orthodox Churches in the Balkans consist of four self-governing Churches, namely those of Greece, Roumania, Yugoslavia and Bulgaria. In spite of their complete agreement as regards doctrine and rites, and despite their common past, each of them presents marked differences in character, and in the problems with which they are faced. Nevertheless, they all belong to the Byzantine tradition of Eastern Orthodoxy; they all endured long centuries of Turkish oppression, during which they were responsible for the preservation both of religious and national life; whilst, as a result of the rapid penetration of Western secularised civilization, and the new conditions created by political and social changes, they are all passing through years of transition and readjustment.

The Orthodox Church's attitude to these problems, and the people's attitude to the Church, are in many ways different from those characteristic of Western Christianity. The Orthodox Church, having lived through the humiliation and oppression of the Turkish yoke, and having saved the Balkan nations from disintegration, has awakened a deep sense of affection for the mother Church. But the years of slavery could not fail to affect its own life and many of its functions became distorted. Under Turkish rule, missionary zeal was almost entirely annihilated among Balkan Christians, whose interests were so thoroughly concentrated upon national liberation that the life of the Church became almost completely identified by them with the life of the nation, to the detriment of the universal character of the Christian message.

The political liberation of the Balkans, which began with the proclamation of Greek independence in 1821 and which was finally realised only in 1918, placed the Orthodox Church in a new and rather delicate position. The Church had made this liberation possible by preserving Christianity among the Balkan nations, but with the achievement of national freedom, western political ideals, and especially those of the anti-clerical and liberal French republicans of the nineteenth century, began to find their way in.

Till the Great War, the Orthodox Church was rigidly controlled and even oppressed by the politicians brought up in the French anti-clerical school, who believed that every form of organised Christianity must tend to reaction and present a danger to the sovereignty of the State. It was fashionable among the educated classes to despise the Church, which was regarded as belonging more to the Byzantine past than to the European future of their national history. But the main bulk of the population remained faithful to Orthodoxy, and even many radically-minded politicians came to abandon their superficially acquired anti-clericalism and displayed, in their riper years, a real filial affection for the mother Church.

This situation lasted till the Great War, when a radical change took place. National liberation was at last finally achieved by most of the Balkan countries. Western civilization began rapidly to penetrate the population. Communism and anti-religious propaganda became known to workers and peasants, and French liberalism lost its hold over the post-war generation.

All these factors affected in varying degrees the life of the different national Churches, whose present history reveals, everywhere, efforts to master the new situation and to adjust their activities to its requirements.

THE CHURCH OF GREECE

The oldest among the Balkan Churches is the Church of Greece, which proclaimed its independence from the Patriarchate of Constantinople in 1933. Its relations with the state have always been complicated and even now, after a hundred years, they are still unsettled. In the early days of the independence of Greece, under the rule of a Bavarian prince Otton I (1833-1862), the Church entirely submitted to secular rule, according to Protestant pattern.

Conditions have improved since then, but the introduction of Church self-government, promised in 1923, is still unfulfilled. The Church in Greece is particularly subject to anti-clerical sentiment and newspaper attack, due largely to the character of the Greek, who is easily excited and provoked to criticism. There is, however, one problem of modern Church life in Greece which provides an objective cause of the clash between the leaders of the Church and a section of the population - that of the old and the new calendar. The Orthodox Church has a calendar differing by thirteen days from that adopted in Western Europe. The Synod of Greek bishops have met with unswerving opposition in any endeavours to replace the traditional calendar by the ordinary one.

This unfortunate difference is one of the external manifestations of the inner conflict which is going on in the minds of Balkan Christians. They find themselves in the midst of western civilisation, but their religious life is rooted in Byzantine culture, which many of them cannot harmonise with the modern conditions of life. This peculiar difficulty requires from the Church an active missionary effort, for many of its members, once they had accepted western culture, rejected Christianity as something obsolete. Societies composed of clergy and laymen have been formed in Greece with a view to combatting this misunderstanding. Especially important are the Brotherhood of St. Paul and the "Zoë Movement." The latter distributes religious literature, organises conferences, retreats and schools. It pays special attention to work among young people and provides the Church with well educated new members. A year ago the Synod of the Church of Greece founded a new organization, "The Mission of the Greek Church", with headquarters in Athens and branches in every diocese. Its main object is to conduct the inner mission and to counteract Communist propaganda.

THE CHURCH IN BULGARIA.

This latter task is also one of the main preoccupations of the Bulgarian Church. Probably in no other Balkan country has revolutionary doctrine obtained such a hold on the peasants as in defeated Bulgaria, where the Church is engaged in a very intense struggle against the influence of the Third International and its associate organisations. The relations between the State and the Church in Bulgaria are also still unsettled. A scheme for Church self-government is at present under discussion and, if sanctioned, it will enable the laity to be actively represented both in central and local Church government. The introduction of this system would be in accordance with the Eastern Orthodox ideal of sobornost, the organisation of the Church in such a manner that all its members participate actively and responsibly. It would undoubtedly strengthen the position of the Orthodox Church in Bulgaria, weaken-

ed by the aggressive anti-religious propaganda. The Church has also to cope with the activities and proselytising efforts of the Roman Catholic and Protestant Churches (chiefly American Methodists) in Bulgaria.

THE CHURCH IN YUGOSLAVIA.

The relations between the Church and the State are already settled in Yugoslavia, where several independent Orthodox Churches exist, each with its own constitution and traditions. Under the energetic leadership of the newly elected patriarch Varnava, internal reconstruction of the Church is now nearing completion. The past year has been notable for a valuable revival of activity on the part of the Yugoslavian Episcopate which, under the leadership of the Patriarch, has organised diocesan visitations, with accompanying rites. A very interesting feature of Church life in Yugoslavia is the constant growth of the so-called "Worshippers' Movement", which originated immediately after the War among the peasants who came back from captivity in Austria. They began to gather together in study groups for prayer and Bible-reading. In spite of being a purely lay movement with no trained leadership, its members show a great reverence and love for the traditions of the Church, and form the backbone of all its activities, in spite of having met at first with much opposition and suspicion on the part of the local clergy.

THE CHURCH IN ROUMANIA.

A similar peasant movement is also taking root in Roumania, where the peasants are still, as always, the most devout and faithful members of the Church. They have, however, been without adequate leadership, for the influence of French liberalism over the educated classes remained very strong. Only a few years ago a strong reaction against the indiscriminate worship of western civilisation came about in Roumania, and now a vigorous nationalistic movement is rapidly spreading among students and other educated people. One of its features is the return of the Roumanian intelligentsia to the Orthodox Church which means an advance towards cooperation and mutual understanding between peasants and intellectuals.

CONCLUSION.

Inter-church relations in the Balkans are far less satisfactory than they should be, partly because of political rivalries and difficulties of language. Considerable progress in this field has however been made, to some extent through the work of various inter-confessional movements which have held conferences during the past year in the Balkans, (in Bucarest in May 1933 and in Novi-Sad, Yugoslavia, and in Sofia, September 1933), and also on account of the improvement in political relations between Yugoslavia and Bulgaria, which have rendered inter-Church cooperation much more effective. Developments in this direction are, however, at an early stage, and much has still to be achieved.

The Orthodox Church in the Balkans has entered on a decisive period in its history. National liberation, once accomplished, imposes upon the Church the responsible task of restoring its own constitution. Its reorganised life must be based on the application of the principle of sobornost to every sphere of its activity. In this way the Orthodox Church, protected from arbitrary political influences, will be in a position to fulfil its normal function and to present the Christian message to the Balkan nations during the revolution in political, economic and social life through which they are passing.

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Please Insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

2 rue de Montchoisy.

No.4.

March 1934.

Important Events in the latest Developments
within the German Church. *

SERVICE ECUMENIQUE
DE PRESSE ET D'INFORMATION
2, Rue de Montchoisy - GENÈVE

1). February 9: The Lord Bishop of Chichester received three representatives of the German Reich Church Government. As a result of the exchange of letters that took place recently between the Reich Bishop and the Lord Bishop of Chichester as President of the Universal Christian Council, it was agreed to carry out, in a frank and brotherly spirit, under the auspices of the Universal Christian Council, common studies on various questions with which the Churches of today are faced. Of outstanding importance are the questions which arise in connection with the present dispute between the Reich Church Government and the ecclesiastical opposition.

2). As a result of the decrees of the Reich Bishop at the beginning of February, according to which pastors may be transferred or temporarily retired in the interests of the Church, without right of appeal, a number of leaders and members of the pastoral brotherhoods and of local groups of the Pastors' Emergency League have already been transferred as a penalty, or dismissed from their offices. In all, some 100 pastors must so far have suffered from these measures.

3). February 19: The preachers and elders of Reformed, Lutheran and United Church parishes (from 30 out of 33 Synods) who assembled at the Free Evangelical Synod in the Rhineland, made a statement on the teaching and organisation of the Church. In their view "the cause of the severe shock which the German Evangelical Church is undergoing today, is the heretical attack on its confessional foundations, which is having a particularly marked effect through a leadership not in accordance with the Bible."

They maintained that "the Church bodies, from presbyteries to national Synods which, in the summer of 1933, were formed under compulsion and misguidance, had no spiritual authority." The ecclesiastical proceedings of 1933, carried out by means foreign to the Church, were declared to be carnal. Above all, in the opinion of this Free Synod, "the worldly principle of leadership, applied to the Church, had the effect of destroying it", and in particular the decrees of January 4, January 26 and February 3, 1934, were regarded as a breach of law and constitution.

"We exhort our brothers in office, preachers and elders, not to obey the orders and measures contrary to the Bible that are issued by a Church Government that is not in agreement with the Bible."

"We urge our parishes, their preachers and elders, who have been dismissed from office for being true to their confessions, to continue in their service to their parishes. Such disobedience to a Church Government which rules in a manner contrary to the Word of God, is obedience to God."

They agreed to "the declaration regarding the right position of the Reformed Confessions in the German Evangelical Church of Today", which had been issued by the Free Reformed Synod on January

*See also our report on February 15 last.

3/4, with 300 Reformed elders and preachers from 167 parishes present, and to which the Reformed League of Reformed Churches in Germany had given its full support, on January 5, when it had, at the same time, resolved that: "All those who obey the 'German Christians' no longer belong to the League." *

4). February 21: The Church Government of the Reich established a 'Church Office for Foreign Affairs.' Oberkonsistorialrat Dr. Theodor Heckel was appointed director of this office and had the title of Bishop bestowed on him. The duties of this office consist in establishing contact with German Protestants abroad and in maintaining relations with friendly foreign Churches. The establishment of this Church Foreign Office should serve, in particular, to build up and intensify the relations of the Reich Church with the whole Oecumenical Movement.

5). February 27: At a mass meeting of the 'German Christians'* the new Reich Director of this movement spoke on the new programme of the 'German Christians' and said that faith and belief had not yet disappeared from the German nation, but, rather, that a burning desire for religion existed, and an earnest longing for new confessional forms. At the same time, he declared that the Pastors' Emergency League was nothing more than a reaction against the principles of the Third Reich and against the procedure and authority of the German Church, and that the 'German Christians' had been separated from their opponents, not through any question of creed, but on account of their National-Socialist attitude. (The last part of this declaration is in irreconcilable contradiction to the statements of the leaders and members of the Pastors' Emergency League, who have continued to give emphatic expression to their loyalty to the State and to its leaders, according to world press information).

Moreover, the Churches abroad have never doubted this loyalty and have shown thorough appreciation of it, trying to an increasing extent to prevent a political interpretation being put upon the struggle within the German Church. For this reason, the renewed attempts of the 'German Christians' to give a political significance to the Church dispute has caused all the more surprise in foreign Church circles.

Immediately following the address of the Reich Director of the 'German Christians', the Reich Bishop spoke, and confessed himself a member of the 'German Christians'. He emphasised the spiritual relations that exist between the national-socialist conception of the world and Christianity rightly understood, as well as the need for demanding a close relationship between the Church and the Third Reich and an attitude of confidence in the present State.

6). March 1: The Reich Bishop summoned a new Ministry for Church Affairs, (Geistliches Ministerium) to be composed of one Lutheran and one United Church member, while the Reformed member of the previous ministry would carry on his duties provisionally. The members of the Ministry for Church Affairs hold office in an honorary capacity. According to available information, they did not take part in the recent political Church struggle; they are in sympathy with the 'German Christian' movement, or belong to it as members.

7). March 2: In accordance with a law passed by the new Ministry for Church Affairs, the German Evangelical Church took over the

* More detailed statements and references are available through the International Christian Press and Information Service, Geneva.

whole of the Evangelical Youth work. As a result, according to news received from the Evangelical Press Service, the Evangelical youth organisations have ceased to exist in their present form. From information received from the News Service of the World's Committee of Y.M.C.A.'s, the World Christian Youth organisations are faced with very serious decisions.*

A further law has united the leadership and administration of the Church of the Old Prussian Union, that is to say, the largest German Landeskirche, containing some 20 million members, with the leadership and administration of the Reich Church. The Evangelical Press Service gives as a reason for this step, the wish to achieve a united and adaptable leadership of the whole Church and a fundamental simplification and reduction in cost of administration. Moreover, in two weeks' time, all the provincial Synods, without any right of vote or debate, are to be entirely reconstituted. All decrees to the contrary in the Old Prussian Church constitution, as well as in the Church organisation in the parishes of the Rhineland and Westphalia, have been annulled. Since, for the parishes of the Rhineland and Westphalia, this organisation is bound up indissolubly with their confessions, the decree cannot fail to be regarded by them as an attack on the continued existence of their confessions.

8). It is earnestly requested that care shall be taken not to abuse the distribution of information regarding the developments in the dispute within the German Evangelical Church for political purposes, and that the Churches and Christian circles should actively concern themselves with this abuse, and should plead for a right understanding of this ecclesiastical dispute, with its far-reaching importance.

* More detailed statements and references obtainable from the International Christian Press and Information Service, Geneva.

International Christian Press and
Information Service, Geneva. (I.C.P.I.S.)

Please insert

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE - GENEVA

March 1934

2, rue de Montchoisy

N° 5

WOMEN'S CONTRIBUTION TO THE NEW CHINA

Charlotte T. Niven

The writer of this article, Miss Charlotte T. Niven, General Secretary of the World's Y.W.C.A., has returned recently from an extensive tour of the Oriental and South Pacific Countries. This tour was made together with the President, Jonkwrouwe van Asch van Wijck.

Chinese women have always played an important role in the administration of the family and its possessions. It is not surprising, therefore, to find them taking a share in the reconstruction of public and economic life in modern China. At the time of the Revolution a few women came prominently into view, chief among them the wife of Dr. Sun Yat Sen, a member of the famous Soong family. She and her sisters, Mrs. Chiang Kai Shek and Mrs. H. H. Kung, undoubtedly the leading ladies of China to-day, have consistently given their influence and effort on behalf of all movements for social betterment.

The next phase of the Revolution which brought "The Party", the Kuomintang, into being, produced a women's section of the party which pledged itself to the complete emancipation of women, in the interests not only of the women themselves but of the new China. All women's organisations in China were affected by this wave of freedom, this call to serve the nation which was being born. One of the chief among them and the only considerable grouping of Christian women on a national scale is the Y.W.C.A. of China. It has always cared deeply about China, about

the conditions of women and children in factory life and, more recently, about women in rural life. China is becoming industrialized too rapidly to wait for the checks and safeguards which other nations have learnt through painful experience to apply. Economic and social problems are multiplying in the process. Eighty percent of China's population is rural. The line of development taken by the millions of rural women may well decide China's future. It is such considerations as these which led the leaders of the Y.W.C.A. of China, as they met in Convention last summer in Shanghai, to decide that their best contribution to the building of the New China would lie in a policy of fundamental education which would lay emphasis on understanding social and economic trends in the present life of the country and on the responsibility of a Christian women's movement to help to build the new social order in China. The task is overwhelming, and would be crushing to women of less courage and devotion. When one realizes what a tiny handful they are, for all their 12,000 members, one is filled with admiration and respect.

Groups of industrial and rural members took part for the first time in the National Convention referred to above, and had their full share in choosing the points to be emphasized in the work and study of the Associations for the next few years. Indeed a "five year plan" has been worked out for the guidance of the membership in their various clubs, committees, conferences and discussion groups. Chiefly to be emphasized are the problems of citizenship - the need to understand their government, their rights and responsibilities as citizens, national and international issues, and the resources and needs of their own communities. Problems of livelihood are also to take an important place, both in their immediate relation to the group, in its economic habits of spending and saving, and in the deeper study of questions of unemployment and increase of population.

Birth-control and eugenics are matters of profound interest to the oriental countries, bearing a more than academic reference to the future of those nations, and as a woman's organization it was obvious that a vital line of study would follow questions relating to sex, marriage and the home. Here is an enormous field touching the life of millions of Chinese young people and Chinese homes, caught in a period of transition from the old and known to the new and not-yet-established. Standards and sanctions carrying the authority of centuries of respectful usage have broken down before the exigencies of the most recent modern life. What is to replace them ?

Another Christian group, which includes several outstanding women, has taken the way of literature to make its contribution to the new life of China. The conviction had been growing for some years that there was a need to increase the available Christian literature on many subjects for the use of students and the intellectual class "in view of China's national crisis and the many vital problems which Chinese youth have been facing in recent years". Some fourteen persons representing various forms of Christian educational work in China met for more than three weeks last July, and after making a careful study of material prepared beforehand on the resources of the present situation in China, political, economic and religious, as well as from the point of view of literature, a comprehensive plan was outlined to cover the next few years. This group, in order to give permanence to its work, has organized itself into "The National Association for the Promotion of Christian Literature". While recognizing that "great literature is never produced according to a plan", nevertheless they feel the need of a plan in order to stimulate production. The declared purpose of this effort to create a Christian literature for China is "to guide and enrich the life of youth by breathing into it the Christian spirit and by making full use of modern knowledge, so as to fit it

into the existing social environment for the creation of an ideal society".

The foregoing may seem to be too educational or too literary to have a very definite effect on the building of the new nation. There are many who prefer the way of action. A number of able women have taken positions in the new Ministries in Nanking and are enthusiastic about the new structure that is growing up under their hands. The present writer, however, who has spent some time in China in the course of the past year, shares the conviction of the Chinese groups here described that the educational approach is the only fundamental way of attacking the overwhelming problem which China presents today. The method is admittedly slow but one comes to distrust in such a country as China many of the short cuts leading to special forms of government, to the building up of a great commercial structure resembling that of the western nations, or to quick and superficial schooling, to fit people for modern occupations. Whatever the method employed, however, there seems to be safety in pinning one's faith to the inherent reasonableness of the Chinese people who will in time evolve, in the words of the Y.W.C.A. report before quoted, " a just and satisfying social order". Our organization is proud to be helping to lay some of its foundation stones.

Please insert

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

N° 6. April 1934

2, rue de Montchoisy

THE WORLD'S STUDENT CHRISTIAN FEDERATION IN ASIA

by

Dr.W.A. Visser 't Hooft

The author of this article is General Secretary of the World's Student Christian Federation and has recently returned to Geneva after an extended visit to India and the Dutch East Indies.

A world-movement, worthy of that name, may not remain chained to headquarters or to one limited geographical area. It must be constantly "on trek", demonstrating its vitality in one part of the world after another and concentrating all its available forces on different continents in turn.

Since the days when John R.Mott taught Student Christian Movement leaders to think in world-terms this conviction has been particularly influential in the shaping of the policies of the World's Student Christian Federation. Instead of following the line of least resistance and holding its meetings always in Europe and America, it has therefore often mobilised its forces for an attack on the problems of Asia. Tokyo, Peking, and Mysore (India) represent important dates in Federation history. It was therefore natural, particularly in this period of great transformations in Asia, that the Federation would make the world "East of Suez" the centre of its activities. This was done throughout the latter part of 1933.

The centre of these activities was a meeting for students and student leaders held near Batavia. The recently formed Student Christian Movement of Java had initiated this conference in order to present itself to the Federation and the Federation to its members at the very outset of its organised life. Java has relatively few international contacts and it was thought that a concentrated dose of such contacts might help the Indonesian Christian students to see their own task in the setting of a common world-wide mission.

Delegates came from Japan, China, the Philippines, Straits Settlements, Siam, Burma, India, Ceylon, Australia, New Zealand and the Dutch East Indies. And the West was represented by various members of the Federation Executive Committee. The programme, drawn up by a representative Eastern committee, centred in the main problems of

Christians in Eastern Universities, that is to say the issues of nationalism, communism and syncretism, as well as the underlying question of "the significance of Jesus-Christ". Since the discussion of these questions revealed clearly what main tendencies of thought and life confront Christian students of the East to-day it may be of interest to summarise the main conclusions arrived at.¹⁾

With regard to the problem of nationalism all reports spoke the same language. The disappointment over internationalism and the desire for national consolidation along military and economic lines among Chinese students, the powerful fascist movement in Japanese universities, the more recent but very real growth of self-consciousness among the Indonesian peoples and the grim struggle for freedom in India - these are all elements of one and the same Eastern awakening which affects young intellectuals in a very special way. But Christians students may not let themselves be swept off their feet by it. In the report of the special group on this issue, Mr. Ralla Ram stated: "Our positive task of witnessing to the reality of the World Community of Christians, existing eternally in the Church, limits our loyalty to the nation". And the spirit in which Japanese and Chinese, Javanese and Dutch, Eastern and Western mixed during the conference was a strong illustration of the genuineness of this conviction. Communism is not quite as all-persuasive as nationalism. But in China, in Japan (in a secret and underground way) and more recently in the "Youth Movement" in India, marxism in its fully materialistic and violent form has made a deep impression on large sections of the student community. In this realm the one effective answer is practical rather than ideological. It must be demonstrated that Christians are not indifferent to the suffering of the underprivileged masses. The Eastern Student Christian Movements are therefore embarking on student campaigns for rural service. These pioneer-adventures in national reconstruction are already under weigh in India and China.

The problem of the relation between Christianity and other Faiths was of course uppermost in the minds of many delegates. Can we cooperate in religious matters with adherents of other faiths? Is Gandhi right in his rejection of conversion from one religion to another? Is Christianity absolute? Such questions were discussed with great passion, especially after the powerful address of Dr. Kraemer of Java on this subject. But the outcome was by no means an acceptance of a vague syncretism. It is true that many difficulties in this thorny realm remained unsolved, but the general tenor of the discussion was one of definite willingness to accept the authority of Jesus-Christ as ultimate and all-sufficient.

¹⁾ A full report (140 pages) of all addresses, reports, and discussions has appeared under the title "Christ and Students of the East" and may be ordered from 13 rue Calvin, Geneva (1.- Swiss fr.)

With this last sentence we touch at the same time on the deepest note that ran through the Conference - a note which augurs well for the future of Christianity in the East. It was one of willingness to accept the Lordship of Jesus Christ in all realms of life. T.Z.Koo of China in his very simple and direct presentation of his own pilgrimage with Jesus Christ stuck that note forcefully. And it was echoed in many statements made by students during and after the Conference.

In the months following the Java meetings leaders of the Federation visited various Asiatic countries. Thus Francis Miller, the Chairman, toured Japan and China, accompanied by Jean Gastambide of the French Student Christian Movement. Instead of only addressing student audiences, they concentrated in both countries on small regional meetings with student movement leaders. It is certainly due to this policy that they have been able to help so materially in drawing up new plans for service and action along the two important lines of rural reconstruction and study of the Christian message in relation to its modern "rivals". In both countries new groups have come into being to stimulate student thought about the great themes discussed at Java. At the same time, however, they have given much attention to the needs of students in government schools who are largely untouched by Christian influences. They report unexpected and most encouraging response to Christianity among these students. If persons can be found who can present the Christian message in a simple and challenging way to these student masses, they do not doubt that a great evangelistic forward movement is possible.

Another stream of life went from Java to India. In the Quadrennial Conference of the Indian Student Christian Movement at Allahabad the influence of the Java meeting was noticeable in the programme as well as in the presence and contributions of several "Java delegates" from India itself, from Burma and from Java which had sent a special delegation to follow up the contacts recently made. The Federation as such was represented by the present writer who made a tour through Indian colleges and universities before and after the meeting.

The four to five hundred Indian Christian students gathered at Allahabad came largely from mission-colleges and represented therefore the somewhat "protected" rather than the "exposed" type of student. Their main problem was to translate the Christianity which in their Christian institutions they were perhaps tempted to accept too passively into reality and into action. At the same time, however, they were keenly aware of the rising tide of anti-religious sentiment among their fellow-students, who tend to turn away from the religious and traditional nationalism of a Gandhi to the anti-religious and revolutionary nationalism of a Nehru. Here again the two emphases on the rediscovery of a personal and victorious faith and on the necessity of ministering to the needs of suffering India were central. An older member of the movement, who had seen many Indian Student meetings, called it the most evangelistic student conference in his experience. Nevertheless it was also at Allahabad that a new Student Volunteer Movement for rural service was founded.

During my journey through India I had occasion to address many student audiences and to enter into the life of the movement. I came away with the impression that in spite of the atmosphere of despondency which has come over Indian students in the last two years, the movement is very much alive and that if it can strike the right note, it has great opportunities in the field of evangelism. The breakdown of religion as well as political idealism among students has created a void which demands to be filled.

Thus the spiritual process begun at Java has already radiated in different directions. And there is good reason to hope that it will continue to do so. The Eastern movements have not yet come to know each other sufficiently well. It seems sometimes as if Shanghai is nearer to Geneva than to Calcutta, or as if Batavia is nearer to Amsterdam than to Tokyo. Through the new contacts made, however, it has become possible to get these movements, so similar in many of their problems and characteristics, to collaborate more closely. Various plans for interchange are already made. Before long India will send a student delegation to Java. China and India as well as China and Japan are also discussing possibilities of inter-visitation. Again a special study group on "Christianity and other Faiths", largely composed of Eastern leaders, will soon begin to function as an advisory agency to all Eastern movements which are concerned about this problem.

In closing it must, however, be said that there is no desire in Federation circles to create an Asiatic consciousness as opposed to a European or American consciousness. Our goal remains a pioneer Christian World Community of Christian students. For that reason contacts between East and West must be encouraged in addition to the purely Eastern plans mentioned above. Thus T.Z.Koo's visits to Europe and America, the visit of a Negro-student delegation to India and the rapprochement between Asiatic students in Europe with their European colleagues are as important as the projects born at Java. But that is another story and carries us into another year. The purpose of this article was only to describe an "Asiatic year" in Federation life.

Please insert

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

2, Rue de Montchoisy.

No. 7

April 1934

THE GERMAN CHURCH SITUATION DURING MARCH

March 2, 1934. The Reich Bishop issued a Church law as to the administration of the Evangelical Church of the Old Prussian Union, which is placed under the German Evangelical Church and the leadership of the Reich Bishop as Bishop of the Province. The Provincial Synods are to be re-organised with a very much smaller membership, in accordance with the decisions of July 23, 1933. They are to be constituted within two weeks. Any discussion of the nomination list is not admitted. If the present Provincial Synods fail to elect the new Synods in one meeting, the Bishop concerned shall nominate all the members of the new Provincial Synod.

The significance of the union mentioned above is brought out by an official article of the Evangelical Press Service (No. 10 March 7.34) "Complete unification of legislation and administration has thus been accomplished between the Reich Church and its greatest Provincial Church". It stresses the reinforcement this has brought to the Reich Church, and looks upon this law as certainly paving the way for a centralisation of all the Provincial Evangelical Churches.

The German Christian Newspaper "Evangelium im Dritten Reich" says: such development of German unity in Church matters was to be expected in the Third Empire and has indeed been the aim of our work as German Christians from the beginning.

While most of the Provincial Synods of the Old Prussian Union complied with these arrangements during March there was opposition in some quarters.

In Brandenburg a Free Provincial Synod is being formed and has taken for its Confession the same wording as the Free Evangelical Rhineland Synod of February 1934.

The Provincial Synod of Westphalia refused to re-organise itself as it asserted (March 16th) that the Reich Bishop's law had not been agreed to by the Synods of the Rhineland and Westphalia, whose Church laws it contravened. The meeting though broken up, assembled again without its German Christian members, as the Synod of the Westphalian Confession and issued an important statement declaring its agreement with the "witness and confession of the Free Evangelical Rhineland Synod, of February 18 and 19". They dissociated themselves from the present Church government, "which talks of Confession of faith, but acts contrary to both the Word of God and the confession of faith" and which for that reason has "become a wordly tyranny". They stated that they were responsible for the spiritual life of all their province and summoned the faithful to remain in association with them. The Reich Church Government answered by deposing several leading pastors of the Westphalian Synod.

Early in April the Free Rhineland Synod came into being.

Since the beginning of February in Saxony 27 pastors have been either deposed, suspended or given leave of absence. They receive only half their stipends, though their trial for discipline has not yet been begun. On Good Friday and Easter Sunday two of the leading clergy of the Saxon Pastors Emergency League held their services in public halls outside their Churches. Those suspended are not allowed to confirm their own confirmation candidates, but instead men not yet fully ordained are in many places entrusted with this responsible function.

See also our report in March last.

In South Germany the Provincial Churches of Bavaria, Wurttemberg and Baden, under the leadership of their Bishops, are once more upholding the evangelical faith against the Church Government. They are allying themselves again with the Rhineland and Westphalian Synods, as they feel it impossible to carry out their unconditional promise (January 27th) of allegiance to the Reich Bishop as his autocratic method of government still goes on.

The Bishop and the Church Council of the Evangelical Lutheran Church of Bavaria on March 17 issued a communication emphasising the essential unity of the positions of Bishop and Pastor, as against the exaggerated ideas of a Bishop's functions. "The Bishop is as much bound by his ordination promise to the creed of his Church as is the pastor. He has no doctrinal authority superior to that of the pastor".

On Good Friday, March 30, the Reich Bishop addressed a message to the clergy, summoning those who opposed him to review their action in the light of the Cross of Christ, and stating that as he desired forgiveness he would forgive others. He emphasised again that the reorganisation of the German Evangelical Church must be in accord with the National Socialist Revolution, and he declared the totalitarian claim of the Church as well as that of the State. This proclamation caused consternation in the wide circles of the Church Opposition.

In a law of March 2nd as to the Youth Work of the German Evangelical Church the Bishop intimated the end of all independent Youth work. The Youth work is to include the whole German Evangelical youth, and there is no separate membership. Pastor Zahn, appointed by the Reich Bishop as Youth Pastor, at once summoned the important Youth Associations to submit themselves to the Church Government, after which he would decide how far he could employ the former workers in these Associations. The National Y.M.C.A. Committee declared itself ready to carry on religious work for young people up to 18 with new methods in conformity with the principles of the laws as to youth work of the German Evangelical Church, with this proviso that the future regulations be in accord with the doctrine of the Reformation.

The German "Bibel Kreise" Movement leaders refused absolutely to place themselves under the commands of the Reich Youth Pastor, because of their complete distrust of the present Church Government.

Time will show how far the new Church law will involve a complete subordination of the Youth work to the Reich Church.

During March the transfer of the younger (10 to 18) membership of the German Evangelical Youth Associations to the Hitler Youth took place almost everywhere according to the Agreement made by the Reich Bishop with Baldur von Schirach the National Youth Leader on December 19, 1933.

As regards the attitude of other countries towards the German Church question, the Bishop of Chichester has re-stated the position in a letter to the Editor of the "Times" of March 19th. In explaining his desire for brotherly and friendly relations between the Protestant Church of Germany and those of other countries, he has emphasised the fact that a number of points have caused consternation in the Churches outside Germany, such as the method of dealing with the so-called "opposition in the Church" of those who have never been anything but loyal to the Reich, and the application of the "Aryan" clause, etc.

On April 5th, a manifesto of the League of Swiss Protestant Churches was published in which they state their great sympathy with their German brethren who are fighting for the purity of the faith. The manifesto maintains once more that the proclamation of the Gospel founded on the whole Bible and freedom in preaching it is the basis for the Protestant Community of all countries.

Moreover, the Protestant pastors of Switzerland have expressed in another letter addressed to their German colleagues their unity with them in spirit and their common obligation to preach God's word without any modification. *)

*) Further information and references may be obtained from the I.C.P. & I.B. Genève.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

April 1934. No. 8.

Article - Series.

2, Rue de Montchoisy.

GENEVA LETTER.

(from our correspondent)

April has been a busy month in Geneva. It has seen a brisk revival in international activities which is likely to continue and even increase during May. In spite of the attacks of its enemies, the vitality of the League of Nations is much greater than is generally supposed.

Disarmament. There have been two important events in the field of disarmament.

In the first place, the Bureau of the Disarmament Conference has held a meeting at which the next session of the General Commission was fixed for 23rd May. The main feature of this meeting was a strong appeal from the President of the Conference, Mr. Henderson, who analysed with his usual perspicacity the political situation and the state of public opinion, concluding with a very reasonable reminder that to attempt too little was to doom the Conference to failure almost as certainly as by attempting too much. He added that the present serious crisis might still be turned into a great opportunity for success.

The second notable event was the concerted action taken by the Governments of Denmark, Spain, Norway, the Netherlands, Sweden and Switzerland in submitting a joint memorandum to the Bureau of the Conference stating their views as to the Draft Convention which should be adopted. Approaching the matter from a purely practical standpoint, these countries consider that the Conference must content itself with limited but certain results safeguarded by adequate guarantees of security.

The social and humanitarian work of the League of Nations. Side by side with its main task of organising political relations for the maintenance of peace, the League of Nations also carries on valuable work for the promotion of general reforms and reconstruction.

Two important aspects of this side of its work have recently received public attention in connection with the meetings of the Committee on the Traffic in Women and Children and the Child Welfare Committee, held during the first fortnight of April.

Penalties for traffickers. The Convention of 1933 for the suppression of the traffic in women and children, which extended protection to women over age, has now been signed by 27 States, and in consequence is almost universally applied. Plans are already on foot to complete it by provisions to facilitate the extradition and prosecution of persons engaged in the traffic in women and children.

Abolition of licensed houses. The question of the probable results of the abolition of licensed houses was dealt with at length by the Committee, and the following general conclusions were reached on the basis of detailed enquiries conducted in a large number of countries.

1. Considerable progress has been made by many countries throughout the world in abandoning in certain towns, or in the whole of their territory, the licensed or tolerated house system. There is no evidence that where this procedure has been adopted any increase in the incidence of venereal disease has resulted, or that public order and decency have suffered.

2. Governments should be invited to maintain the abolition of the system of licensed or tolerated houses wherever this has been realised, and to consider the desirability of abandoning this system where such houses still exist.

3. As regards certain countries and towns which have abandoned the licensed house system, but have continued the compulsory registration and medical examination of professional prostitutes, it is to be hoped that the authorities will abandon this

practice in view of recent medical experience, since it would appear to be unnecessary so long as adequate provision is made for the general treatment of venereal disease.

4. While the general abolition of licensed houses will have an important effect in reducing the traffic in women, this step, taken by itself, cannot effectively remove the danger to health and morals arising from commercialised vice. It needs to be supplemented by the education of public opinion regarding the social value of the proposed legislation, by the education of individuals regarding their social and moral responsibility, and by further measures, such as the organisation of free treatment of venereal diseases and propaganda designed to enlighten public opinion as to the dangers of these diseases.

5. When steps are taken to close licensed houses or to abandon the system of regulation, measures should also be adopted for the rehabilitation of the women concerned according to their individual needs.

The traffic in women and children in the East. This question, too, has been the subject of special enquiries, and gave rise to detailed discussion, in which delegates from the World's Young Women's Christian Association and the International Missionary Council took part, among other representatives of private organisations. Attention was drawn to the need for closer co-operation and greater exchange of information between the authorities who are responsible for the measures taken to prevent traffic in women, as a means of combating this evil. It was suggested that a special liaison officer, to be assisted in his duties by a woman, should be appointed to combat the traffic in the East, and it was also proposed that a larger number of trained and experienced women officials should be appointed to the staffs of the authorities responsible for the welfare of women and children in these countries. As an illustration of the difficulties placed in the way of this work in the East by tradition, it may be mentioned that veiled Mohammedan women are not required to unveil themselves before men officials for the purposes of passport control. It was suggested that women officials should be employed who could be empowered to insist on such unveiling.

Lastly, the Committee recommended that fresh measures should be adopted to assist immigrant minor girls who are victims of the traffic.

The crisis and the young. After considering a large number of national reports and a study submitted by the International Labour Office, these appear to be some of the main remedies:

1. The abolition of child labour.
2. The extension of the period of compulsory school attendance:
 - (a) by the addition of one or several classes to the primary schools;
 - (b) by supplementary occupational courses;
 - (c) by the extension of the period of attendance at infants' schools.
3. The systematic transfer of unemployed families to the country (internal colonisation).
4. The institution of workers' allotments and suburban colonies.
5. Voluntary civic service in labour camps.
6. Voluntary organisations created by the young people themselves.
7. Occupational guidance and employment exchanges.
8. General training as a preparation for employment.

Meanwhile, however, material assistance on the widest possible scale is urgently necessary; all child welfare organisations ought to take urgent action before the winter to seek means of affording material protection for the thousands of children whose normal development is threatened as a result of the economic depression and unemployment.

Close collaboration between public authorities and private initiative, and the systematic co-ordination and organisation of all efforts, are the only means by which the rising generations of the world can be saved from the consequences of the present upheaval.

The I.L.O. and unemployment. The International Labour Office has just published its regular quarterly international tables of unemployment, which show that although the situation is still serious the improvement is more marked than at the same date last year. Generally speaking, there has been an improvement in the position, particularly in the United States, Canada and Germany, and considerable increases in employment are

also shown in Great Britain, Estonia, Japan, Latvia and South Africa. Exceptions to this rule are to be found in Belgium, Bulgaria, France, the Irish Free State, and Portugal, where recorded unemployment was higher last winter than in the preceding one.

The progress of International Labour Legislation. This year the International Labour Office has received from States Members of the Organisation 436 reports on the application of the Conventions they have ratified - that is 30 more than in 1933. These reports, which are examined by a special Committee, show that the States Members are more and more realising the advisability of applying International Labour Conventions to their colonies, possessions and protectorates, either in their entirety or with the modifications necessitated by local conditions. Methods of supervision are also being constantly improved, and it is now suggested that annual meetings should be held of representatives of the inspection services of all the countries willing to participate. The establishment of direct contact between the officials directly responsible for supervising the application of Conventions cannot but lead to the most satisfactory results.

It is to be hoped that this practice, which is recommended both by Governments and by employers and workers delegates, and will enable much interesting information to be obtained, will be given a trial at the earliest possible date.

Students and International Collaboration. The Committee of Representatives of International Students' Organisations, which includes representatives of the World Student Christian Federation, the Catholic "Pax Romana" Organisation, and the World Union of Jewish Students, has also held a recent meeting under the auspices of the League of Nations.

The Committee unanimously reaffirmed its conviction that to-day more than ever it was incumbent upon university students to maintain and increase exchanges and contacts between the students of different countries in order to prepare the way for the realisation of international co-operation according to the principles of the League of Nations. The Committee was agreed that the effective co-operation of students of all countries was particularly necessary at this moment, and expressed the hope that students would be free to participate in the different international student movements in a satisfactory manner. It recommended students' associations to take energetic measures against acts of violence and bad feeling among students.

Work and progress. A number of other political and social events of topical interest, all in some way illustrating some aspect of the practical activities of the League, might also be mentioned here, such as the appeal submitted by Poland in respect of the protection of minorities, the preparations for the Saar plebiscite, the discussions concerning the transfer of Assyrian populations, etc. All these matters, however, are still in course of evolution, and further developments may be awaited before discussing their results.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

No.9. April 1934 - Article Series - 2 rue de Montchoisy.

THE CHURCH AND THE PROBLEM OF THE STATE.

The Study Conference which has just been held in Paris by the Universal Christian Council for Life and Work, (the Stockholm Movement), made a decisive contribution to the spiritual struggle that is now going on over the problem of the State, for it attacked the essential question of a re-thinking of the Christian conception of the State and laid the foundation for a thorough discussion. The preparations for this conference were carried out by the Research Department of the Universal Christian Council, through special national study conferences, and in collaboration with the Churches affiliated to the Council, including Protestant and Orthodox Churches in all parts of the world.

The oecumenical character of this discussion was very clearly shown in the composition and leadership of the conference. The President of the French Protestant Federation, M.le Pasteur Marc Boegner, took the Chair, supported by Professor M.Dibelius, of Heidelberg, Professor A.Runestam, of Upsala, and Dr.J.H.Oldham, of London, and, in addition to collaborators from the Stockholm Movement, representatives from ~~other~~ oecumenical movements took part, on behalf of the Lausanne Movement (Faith and Order), the World Alliance for International Friendship through the Churches, the International Missionary Council and the World's Student Christian Federation. Among others who shared in the work of the conference, Professor E. Brunner, present for the first time, approached the State problem in a particularly significant manner, and Professor Max Huber, (Zürich), of world fame in the teaching and practice of international law, helped forward the whole discussion to an extraordinary extent by his clear judgment in all questions requiring an expert opinion and by his profound understanding of the theological arguments. Of particular importance, also, was the participation of outstanding Russian-Orthodox leaders, whose attitude to the problem of the State and Nation offered a new angle of approach.

The whole debate was directed, with remarkable singleness of purpose, towards the one decisive task - the re-thinking of the Christian conception of the State. Again and again, the basic questions of theology formed the starting point for the various conceptions of man and for the understanding of the Church itself; for only in this way was it possible to arrive at the presuppositions necessary for a comprehension of the State and its political procedure. Today, as seldom before, the thoughts and actions of statesmen and of all other classes of people are determined by aims and longings which reveal themselves quite clearly as secularised or disguised longings for the Kingdom of God, which find no fulfilment in the Liberal, Socialist, Fascist or other state ideologies. In close connection with the theological definition of the State, those questions were then studied, clearly and definitely, which emerge from the relations between State and law, State and culture and, above all, State and nation, and from the variety of forms adopted by the State, ^{and} which, in view of the present spiritual and political crisis, have become of immediate urgency.

The debate on the State problem gained particular weight and importance from the discussion on the idea of the totalitarian State, which is acquiring an increasing influence and is becoming, sometimes openly and sometimes less obviously, more and more a reality in the different forms of the State. Hence, the question of the limitation of the State, whether by individuals, by non-State social groups or, in particular, by the Churches, has gained the unprecedented seriousness with which it is regarded in all Churches today. In view of the particular tasks with which, in this connection, the whole oecumenical movement is faced, and which are the special concern of this year's meeting of the Universal Christian Council, the discussion on this question was specially concentrated on the relations between the State and the Church and between the State and the world of nations. The conference succeeded in analysing with considerable clearness the essential problems with which the Church is faced today in view of its responsibility as the particular Church for the State. In the same way the problems were examined wherein the Church, as the Una Sancta, is responsible for the formation of relationships in life which go far beyond state and nation. What means has the Church, and what limitations, for taking a direct part in the formation of international relations? What ways may be followed, and how far do they go, as regards the mutual responsibility of the individual Churches for their inner and outer life? What, in general, is the decisive oecumenical task? These and similar questions were examined and reformulated in a very thorough manner.

Such are the questions with which the Oecumenical Study Conference in Paris was concerned, and on which the work of the next few years must be concentrated. The results of the Study Conference will be published shortly by the Research Department and will serve as basic material for further work by study groups and collaborating circles in all the Churches of the Universal Christian Council and in the other oecumenical movements. These working groups will be widely distributed throughout the Churches and countries of the European Section, in Great Britain, in America and, as far as possible, also in Asia and Africa. From such joint work, undertaken with seriousness and devotion, will spring the desire for mutual understanding and the certainty of spiritual union which passes beyond barriers of confession, nation or state and provides the ground for common action by the Churches in the face of heavy tasks all over the world.

N° 10 L'APPEL AUX CHRETIENS DE TOUS LES PAYS

N'A PAS ETE PUBLIE PAR S.O.E.P.I. EN ANGLAIS

Please insert

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

April 1934, No 11

2 rue de Montchoisy

NEW DEVELOPMENTS IN THE GERMAN CHURCH CONTROVERSY

On Sunday, April 22, a meeting was held at Ulm, attended by representatives of the Württemberg and Bavarian churches, of the Free Synods of the Rhineland, Westphalia and Brandenburg, and of many parishes all over Germany. At the morning service in the cathedral, the whole congregation rose to hear Bishop Meiser of Bavaria read out the following declaration :

" In the name of the Father, of the Son and of the Holy Ghost : We, assembled representatives of the Württemberg and Bavarian churches, of the Free Synods of the Rhineland, Westphalia and Brandenburg, and of many parishes, as well as individual Christians from all over Germany, hereby declare, as the true evangelical Church of Germany, before this congregation and the whole Christian world:

We are profoundly concerned regarding the situation of our German Evangelical Church. It is true that the Church authorities spoke of peace in their latest decrees and laws. But their deeds contradict these declarations. They have proved that this "will for peace " does not spring from God's Word and Spirit.

It is impossible to proclaim peace and then straightway violate a church bound by confession, such as the Württemberg Church. But that is what happened through the Reich-bishop's Church regulation which, contrary to the constitution of the German Evangelical Church, prevented the meeting of the Württemberg official Church Assembly.

In view of the continued danger to the confession and to the Church, and also for truth's sake, we declare ourselves, before the whole of the Christian world and all those who wish to hear, to be an United community ^{that} with God's help intends to remain true to the confession, although we realise that this will entail much hardship. We, however, assembled leaders of the Church, representatives of Free Synods, delegates from many parishes, as well as Christians from all over Germany, trust in God's Word and are glad to bear any burden God may impose on us -- come what may -- in order that the Cross of Jesus Christ may truly govern the life of the Church. Nothing can prevent us in our intention, even if the whole of German public opinion is further led astray, as lately was the case regarding the Church situation at Württemberg. In opposition to the statement of the Reich Church authorities, we hereby declare that there can be no question of serious church-political dissension within the Württemberg Church. Further, what has been said concerning the Reich-bishop's visit to Württemberg does not correspond with the facts. The Reich-bishop neither saw nor spoke with the Württemberg bishop. With God's help, we intend to set God's Word and the confession of our Church in word and deed against the practice of violence and evil reports ; we know that God will not abandon His cause.

The unspoken intention of the Reich Church authorities in their decree restoring ecclesiastical concord in Wurttemberg, was

obviously not to bring about true concord within the Reich Church, but to break down the resistance of one of the last bulwarks of the Church of confession in Germany. We declare that the German evangelical Church must lose God's blessing if she admits falsehood in this manner. She will sink into confusion if the highest Church authorities themselves undermine thus the dignity and authority of the leader of a provincial church and put the parishioners under spiritual and legal tutelage.

We therefore call upon all parishioners, elders and church councillors, churchwardens and clergymen, to stand by us against such peril to the Church. In opposition to all attempts to conceal facts, we declare that the confession of the German Evangelical Church is in danger ! The German Christians are robbing ecclesiastical office of its respect, and the highest Church authorities are tolerating this. The action of the Reich Church authorities has long ceased to have any legal justification. Violence and wrong are being done, against which all true Christians must pray and proclaim God's Word. As a body of determined warriors, obedient to the Lord Jesus Christ, we pray God Almighty that He may open the eyes of all Christians to the danger threatening our dear Church. May He not let us vascillate, but remain true to His honour and in His service, and also do all that He asks of us in faithfulness to nation and State. Clergymen and parishioners of the Wurttemberg Church: stand by your bishop ! You, Christians of the German tongue, stand together with us all, firmly rooted in God's Word, unshaken in prayer, joyful in faith and love. ! Then will blessing come from this day on the whole of our Church and our nation ! May God grant it !"

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

No.12. May 1934.

- Article Series -

2 rue de Montchoisy.

THE INTERNATIONAL CONGRESS ON THE CINEMA IN EDUCATION

by J. Merle Davis

Director of the Department of Social and Industrial Research
of the International Missionary Council at Geneva.

An International Congress on the Cinema in Education was held in Rome from the 19th to the 25th of April, at the Villa Torlonia, the headquarters of the International Educational Cinematographic Institute.

The congress was widely international in character with some 300 representatives attending from forty countries. About one half of the delegates were appointed by their respective Governments, while educational, religious, technical and professional interests were well represented.

The program was divided into three sections: The Cinema in Visual Education, The Cinema in Adult Instruction and The Relation of the Cinema to the life of the peoples. The work of the first section of the program was divided into four commissions: 1.) Visual Instruction and Methodology and the Psychology of Children. 2.) The Cinema in school visual instruction. 3.) The Cinema and technical and professional life. 4.) The Cinema and the agricultural and rural life.

The second section assigned its work to five commissions, i.e. 1.) Films on hygienic topics. 2.) The Cinema and adult education. 3.) Social Providence and Saving. 4.) The State and the Cinema. 5.) Technical problems in connection with the national and international diffusion of instructional and educational films.

The third section dealt with the relation of the cinema to the life of the peoples including the cinema as a means of international understanding, the cinema and the various mentalities of the peoples; the cinema and primitive peoples; the cinema and the hygienic and moral protection of youth; recreational films and youth and the cinema and religion.

The congress unanimously adopted resolutions concerning the problem of the use of films in schools and the method of their use in education. Although the film is a didactic auxiliary of the greatest importance it must be used with reference to the character of the subject to be taught and the degree of development of the pupils.

The role of the teacher as interpreter is central in films of a civil, religious, artistic and historical character, clarifying the logical relation and continuity of facts and supplying the moral, religious and human implications of the film narrative. Further in view of the importance of religious feeling in the spiritual evolution of the child, films of this kind should be treated with extreme care and with the cooperation of the responsible authorities.

It was asserted that the film could help to prevent the exodus from country to city by showing the advantages of country pleasures and recreation and the intimacies of country family life and how the conditions of country life may be improved. The suitability of the film for assisting in improving agricultural technique and knowledge and in the general orientation of rural people was stressed.

Propaganda films for hygienic and social protection should deal

with the entire question of the defence of the race, including maternity and infancy, accidents and disease, and social evils. The international character of these problems was pointed out and resolutions were passed aimed at the coordination, exchange, tabulation and cataloguing of films of this character.

The congress urged the producers of documentary films to observe the greatest exactitude and most scrupulous objectivity and historical accuracy in relation to religion, geography, ethnography and the depiction of events. It was agreed that religious films constitute a separate category and a separate resolution was drawn which read:

"In films dealing with religious subjects the principles of religions should be respected and religious ceremonies and symbols should be represented with the most scrupulous exactitude".

The congress instructed the Rome Institute to study in collaboration with the principal producers, the possibility of publishing a popular cinema journal on international news. It also asked the Institute to approach Governments with a view to the creation of national institutes of educational cinematography. The congress earnestly asked those Governments which had signed the convention for the free international circulation of films to ratify the convention and to facilitate the preparation of a catalogue of films provided for in it. Other States were also urged to adhere to this convention.

The congress pointed out the harmful moral effects of films on young people and particularly upon adolescents, and urged the necessity of dealing vigorously with this situation.

The problems raised by the diffusion of films among peoples of different mentalities and cultures were dealt with by the Third Section of the Conference. Care should be taken that films distributed in countries of differing culture from the producing country be such as to exercise no prejudicial influence or propagate wrong conceptions of the characteristics of different civilizations. Further, the role of the cinema should be to promote the development of the culture and to conserve the traditions of the peoples as well as to facilitate intellectual exchanges and to further mutual understanding between them.

The results of the enquiry carried out by the Rome Institute into the problem of the cinema in relation to peoples of different mentality were received with interest, and the hope expressed that the enquiry may be continued and large publicity be given to the results obtained. Appreciation was expressed for the cooperation offered in this field of enquiry by educational missionaries and organizations of a social and scientific nature, together with the wish that this collaboration be continued and a close connection be established between such collaborators and the Rome Institute.

The Conference, finally, in consideration of the influence of the Press and Wireless on public opinion, made a special appeal for the help of these agencies in the work of the Rome Institute in facilitating the various tasks which had been assigned to it.

French and German texts of this article are available at the International Christian Press and Information Service.-

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No.13. May, 1934.

Articles Series.

2 rue de Montchoisy.

IMPORTANT DEVELOPMENTS IN THE GERMAN CHURCH SITUATION.

The dispute in Germany over the most vital questions concerning the Church has come recently very much to the fore and has to some extent, through the Ulm Declaration, which was circulated to all readers of the International Christian Press and Information Service *, led to a still more precise definition of the points at issue. The significance of this Declaration is quite apparent when one realises, for instance, the events which have aroused the parishes of Württemberg.

Here, the "German Christians" have been seeking to overthrow the Landesbischof Dr Wurm, and, by means of withholding financial support, issuing false reports to the Press and appealing to the Reich Bishop and to the political authorities, to create the impression of a serious conflict. According to information available, the intervention of the Reich Church Government appears in a very peculiar light.

The Declaration of Ulm was read out at a great confessional ceremony in the Minster, on April 22. Over 5,000 people, (some say 17,000) from all parts of Germany were present. The sermon was preached by Bishop Wurm, on the following texts: "We serve God if we submit ourselves to the order of the State" and "We serve God if we are different from the world." In the second part of his sermon, he spoke of the distress in the Church and emphasised that it was not only a matter of the creed of the Apostles, but also of brotherly love, gentleness and forbearance. To the parishes of Württemberg, for example, Dr.Wurm went on, it was incomprehensible that, three days after the peace message of the Reich Bishop on Good Friday, the Church of Württemberg should have been interfered with in a manner which was not only illegal, but unnecessary, for the Church of Württemberg had had no trouble in overcoming the difficulties in question. After the sermon, the Bavarian Bishop Meiser read out the declaration. The congregation listened to it standing and it was signed by recognised Church leaders such as Dr.Meiser himself, Dr.Wurm, President Koch, Reich Judge Flor, Dr Niemöhler (Dahlem), Superintendent Hahn (Dresden) and Pastor Asmussen (Kiel). At a conference on the same subject, at which the Church leaders and delegates assembled, reports were presented on the situation in the different Churches. From Saxony it was reported that meetings of the "Evangelical Parishes Movement" had been disturbed. Of the 51 measures adopted against Saxon pastors, seven had so far been withdrawn. On the eve of the proclamation of the decree regarding peace in the Church, eleven suspensions had taken place in Saxony. Of the 64 pastors removed from office in Brandenburg, only a few had been reinstated. From Grenzmark-Posen-West Prussia it was reported that the Provost had stated that he did not regard the peace message of the Reich Bishop as having any validity. There, as in Westphalia, the younger generation of theologians were far from adopting a "German Christian" attitude.

On April 29, the representatives of the Free Synod of Westphalia and of the Rhineland met in Dortmund and solemnly declared themselves to be the lawful Church Government for the Rhineland and Westphalia. On the same day, application was made to the Reich

* No.11. April 28, 1934. See also our last report, No.7.

Ministry of the Interior for State recognition of both Synods.

On the other hand, the Evangelical Lutheran Church of Saxony, following a resolution of May 4, has been placed under the direction of the "German Christian" Church Government. Shortly before, the same thing had happened in the Provincial Church of Hessen-Nassau. The Bishops of these Churches have been subordinated to the Reich Bishop and the Reich Church Government has assumed the right to pass laws altering the constitution of the Church of Saxony.

A very important official declaration has just been issued by the clergy of Stockholm, on the struggle going on in the German Evangelical Church, in which it is stated: "The real danger lies in the fact that the present Church leaders have not the slightest conception of the direction in which the struggle is really moving and of the vital issues which are at stake here for the Church.... Christians who realise this are compelled by their loyalty to the Gospel to take part in the struggle. They have become involved in a tragic conflict, for there is much in the new State which they accept with joy; but in opposing the new pagan spirit which has invaded the Church, they are regarded by the Church leaders, who have no understanding, as enemies of the State. Matters have reached such a pass that those who have refused to give up their Christian faith have been fought by the present German Church leaders with such outward weapons as the secret State Police, dismissal and suspension." The declaration ends: "We Evangelical Christians of a kindred nation see with sorrow and anxiety that the present German Church leaders, by their methods of procedure, have dragged the name of Christianity in the mire. We follow with deep sympathy the heroic and self-sacrificing manner in which oppressed Christians are fighting for the Evangelical Christian faith, not only in Germany, but in all parts of the world."

French and German texts of this article are available at the International Christian Press and Information Service, Geneva.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

2, Rue de Montchoisy

No. 14

May 10th. 1934

A MESSAGE REGARDING THE GERMAN EVANGELICAL CHURCH
TO THE REPRESENTATIVES OF THE CHURCHES
ON THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK
FROM THE BISHOP OF CHICHESTER (PRESIDENT).

I have been urged from many quarters to issue some statement to my fellow members of the Universal Christian Council for Life and Work upon the present position in the German Evangelical Church, especially as it affects other Churches represented on the Universal Christian Council for Life and Work.

The situation is, beyond doubt, full of anxiety. To estimate it aright we have to remember the fact that a revolution has taken place in the German State, and that as a necessary result the German Evangelical Church was bound to be faced with new tasks and many new problems requiring time for their full solution. It is none the less true that the present position is being watched by members of the Christian Churches abroad not only with great interest, but with a deepening concern. The chief cause of anxiety is the assumption by the Reichbishop in the name of the principle of leadership of autocratic powers unqualified by constitutional or traditional restraints which are without precedent in the history of the Church. The exercise of these autocratic powers by the Church Government appears incompatible with the Christian principle of seeking in brotherly fellowship to receive the guidance of the Holy Spirit. It has had disastrous results on the internal unity of the Church; and the disciplinary measures which have been taken by the Church government against Ministers of the Gospel on account of their loyalty to the fundamental principles of Christian truth, have made a painful impression on Christian opinion abroad, already disturbed by the introduction of racial distinctions in the universal fellowship of the Christian Church. No wonder that voices should be raised in Germany itself making a solemn pronouncement before the whole Christian world on the dangers to which the spiritual life of the Evangelical Church is exposed.

There are indeed other problems which the German Evangelical Church is facing, which are the common concern of the whole of Christendom. These are such fundamental questions as those respecting the nature of the Church, its witness, its freedom and its relation to the secular power. At the end of August the Universal Council will be meeting in Denmark. The Agenda of the Council will inevitably include a consideration of the religious issues raised by the present situation in the German Evangelical Church. It will also have to

consider the wider questions which affect the life of all the Churches in Christendom. A Committee met last month in Paris to prepare for its work, and its report will shortly be published entitled, "The Church, the State, and the World Order". I hope that this meeting will assist the Churches in their friendship with each other, and in their task of reaching a common mind on the implications of their faith in relation to the dominant tendencies in modern thought and society, and in particular to the growing demands of the modern State.

The times are critical. Something beyond conferences and consultations is required. We need as never before to turn our thoughts and spirits to God. More earnest efforts must be made in our theological study. Above all more humble and fervent prayer must be offered to our Father in Heaven. May He, who alone can lighten our darkness, give us grace! May He, who knows our weakness and our blindness, through a new outpouring of the Spirit enable the whole Church to bear its witness to its Lord with courage and faith!

GEORGE CICESTR:

Ascensiontide 1934.

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No.15. May 1934.

- Article Series -

2, rue de Montchoisy.

AN INQUIRY INTO THE OPINION OF AMERICAN CLERGY.

An inquiry, under the patronage of such leading men as S. Parkes Cadman, former president of the Federal Council of Churches of Christ in America, H. Emerson Fosdick, Kirby Page, Daniel A. Poling, international president of the Societies of Christian Endeavour, has been made lately among clergymen and rabbis on questions of peace and economics; 100.490 questionnaires have been sent out; 20.870 were returned (*)

The results of the enquiry in figures, are as follows:

- 1st. Question.- Do you favour the immediate entrance of the United States into the League of Nations? Yes:48% No:29% In doubt:23%. - The results of a similar enquiry of 1931 were: Yes:66% No:16%. The figures in brackets beneath are those of 1931.
- 2nd. Question.- Do you favour military training in our public high schools and civilian colleges or universities? Yes:12% (13%) No:82% (83%).
- 3rd. Question.- Do you favour substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do? Yes:77% (80%) No:16% (14%).
- 4th. Question.- Do you believe that the policy of armed interventions in other lands by our Government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means? Yes:75% (62%) No:13% (20%).
- 5th. Question.- Do you believe that the churches of America should now go on record as refusing to sanction or support any future war? Yes:67% (62%) No:22% (24%).
- 6th. Question.- Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant? Yes:62% (54%) No:25% (30%).
- 7th. Question.- Could you conscientiously serve as an official army chaplain on active duty in wartime? Yes:41% (45%) No:38% (34%).
- 8th. Question.- Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of "defense"? Yes:36% (43%) No:42% (37%).

The radical opposition against war has developed greatly in the last three years. The majority of those in favour of entrance into the League of Nations is smaller. The number of those in favour of substantial unilateral reductions in armaments has fallen slightly.

The questions and answers of an economic nature are as follows (no such questions were put in 1931):

- 9th. Question.- Do you favour the drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited by an individual? Yes:79% No:8%.
- 10th. Question.- Do you favour the drastic limitation, through the income tax and the removal of tax-exempt sources, of the annual income that may be legally retained by an individual? Yes:76% No:9%.
- 11th. Question.- Do you favour a system of compulsory unemployment insurance under government administration? Yes:63% No:13%.

88% give their vote to coöperative commonwealth as an economic system which appears to be less antagonistic to and more consistent with the ideals and methods of Jesus and the nobles of the Hebrew prophets; only 5% vote for capitalism. (14th. Question)

Drastically reformed capitalism obtains 51% of the votes, fascism 1%, communism 1%, socialism 28%, some other political system 8% (15th. Question).

The answers from the theological faculties show that the students are more radical than their seniors, f.i. 49% of them vote for socialism and 60% refuse to take part in any war, while 56% desire the entrance into the League of Nations.

(*) 203 from rabbis; i.e. not even 1% of the total replying; for all particulars see "The World Tomorrow", May 10th 1934.

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No.16. May, 1934.

Articles Series.

2 rue de Montchoisy.

OECUMENICAL SUMMER PLANS.*

In spite of difficult times and a critical international situation, or perhaps just for these very reasons, the international Christian organisations have a series of important meetings in view for this summer, some of which we mention below. Several of these organisations held their meetings last year in the Balkans or in the Far East, and have chosen, this year, Great Britain, the Northern European countries and Switzerland as the points at which representatives of Churches and Christian groups from Europe, America and the Far East will assemble.

The meeting of the European Central Office for Inter-Church Aid will take place in Edinburgh from July 21 to 25. Its programme will include a study of the new conditions created for certain Reformed Churches through the measures of nationalisation adopted by various Governments; the tragic situation of the Assyrians of Iraq and, above all, relief action in favour of Christians in Russia stricken by famine.

The members of the Interim Committee of the International Missionary Council will be the guests of the Bishop of Salisbury from July 21 to 24, and will decide, among other matters, the place and the programme of the Council meeting that it is proposed to hold either in 1935 or 1936. Ceylon or China have been suggested, in order to give the young Churches of the East an opportunity of attacking together the great problems with which Missions and Christian communities in India, the East Indies and the Far East are faced.

Oxford has been chosen for the plenary session, from July 26 to 30, of the World's Committee of Y.M.C.A.'s. Some necessary changes and reductions in the secretariat will be decided upon and the scope of the World Alliance of Y.M.C.A.'s in present conditions reviewed, in relation to its primordial missionary task.

The Universal Christian Council for Life and Work and the World Alliance for International Friendship through the Churches will hold a joint meeting of their responsible committees on the island of Fanø, near Esbjerg, Denmark, from August 22 to 30. They will be concerned with adapting their plans and activities to present circumstances and with defining more closely the lines that their common action shall follow. Two days will be devoted to the study of "The Church, the State and the World of Nations". Preparations for this discussion have been in hand for some months, by means of a series of regional conferences, and in particular through the April Study Week in Paris.

A Youth Conference on the ^{same} subject will be held simultaneously at Fanø, under the auspices of the Youth Commission of these two organisations. On August 31 a public oecumenical meeting will take place in Copenhagen.

The Oecumenical Conference at Fanø will be preceded by a Scandinavian Theologians' Conference of three or four days, at which, again, the problem raised in connection with Church and State relations will be examined.

Two theological seminaries of an international character are being planned for this summer. The one, organised by the International Association of Liberal Christianity, will be held at the

*See also our "Information Series," May 1934, Nos. 11-13, p. 2.

University of Copenhagen from July 30 till August 12. The programme will include: "Value Judgments in Religion", "The History of Free Protestantism in the 19th and 20th centuries" and "The Present Need of the Church and the old Faith." The other, under the auspices of the Universal Christian Council and the Theological Faculty of the University of Geneva, will be held in that city from July 30 till August 18. The main present day trends in theology will be presented by theologians of note from the Anglican, Lutheran, Orthodox and Reformed Churches, from Europe and America, as well as moral and psychological questions and the history and main problems of the Oecumenical Movement.

Among conferences intended for young people may be mentioned the Pan-Scandinavian Students' Conference, to be held in Norway from July 25 to 31, on the subject of "The Will of God and the Will of the State"; and an international camp to be organised by the Y.M.C.A. at Knalholmen, from August 7 to 14, at which time will be allowed for Bible study and the discussion of the present social and political trends which are of interest to the young.

The Executive Committee of the World's Student Christian Federation will hold its annual session, from August 10 to 14, at La Châtaigneraie, Coppet, near Geneva, preceded by an international Student Conference, at which the principal subject will be Evangelisation, and at which Professor Karl Barth will speak on the Christian as a witness.

Then, while the Christian students from the North-Eastern countries of Europe are meeting at Riga (Latvia) from August 22 to 27, at a regional conference under the auspices of this same Student Federation, and while the above mentioned meetings are taking place in Denmark, the World's Y.W.C.A. will hold a study course for its leaders, at Geneva, from August 24 to September 2, on the Bible and affirmations of Christianity, and on international, social and economic problems, as they appear to the Christian conscience. The Executive Committee will meet from September 3 to 7.

Finally, the Continuation Committee of the Lausanne Conference (Faith and Order) will assemble, together with its Theological Commission, at Hertenstein, Lucerne, from September 3 to 7, to map out the programme of the World Conference anticipated for 1937, and to study the subjects of "The Church and the Word" and "The Church and the World."

In spite of diversity in organisation and widely scattered meetings, the subjects chosen for discussion by the different movements reveal very strikingly their convergence on the same problems. The distribution of their meetings over different parts of Europe will enable them to exercise a wider influence, thanks to the understanding and collaboration on essential points that have been reached by their leaders and committees. The various branches of the Oecumenical Movement are acting in concert, and are showing, by their plans, vitality and convictions that are of enormous value at a time when international coopération on the common basis of faith in the living God and in His redemptive power is regarded by some as moribund or aimless, in a world which is seeking to achieve salvation through itself.

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SERVICE ŒCUMENIQUE
DE PRESSE ET D'INFORMATIONS

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No.17. May 1934.

Articles Series.

2 rue de Montchoisy.

THE PROTESTANT CHURCH OF AUSTRIA UNDER THE NEW CONSTITUTION.

According to the new constitution issued on May 1, "the Catholic Church and the other legally recognised Churches and religious bodies enjoy a position established by public law." "The affairs of the legally recognised Churches and religious bodies, which also concern the interest of the State, have been specially regulated. For the Catholic Church this regulation is fundamentally the outcome of the understanding between the Government and the Holy See. For the other Churches or religious bodies it is a matter of legally drawn up agreements."

From these few basic facts it is clearly evident that under the new conditions the Roman Catholic Church occupies a privileged position. It alone is mentioned by name.

According to the new constitution, moreover, all Austrians regarded as adult from the religious point of view (formerly at 14 years of age and now at 16), enjoy full liberty of faith and of conscience. Religious confession must in no way prevent the fulfilment of civic duties. The enjoyment of civic rights and the holding of all public offices and posts of honour is independent of religious confession. For teachers, exceptions to the rule may be made. No one may be compelled to take part in Church services and festivals. Obligations on the part of public officials to be present at ecclesiastical functions are not mentioned.

The exceptions allow of great elasticity. In their practical application, aggravation and excess, of which there are already signs, are to be expected. It is interesting, for example, that the Evangelical Church was not invited to the great festivals of May 1, not even the higher Church Council (Oberkirchenrat) which, in an administrative capacity, is a State organisation.

In the movement for conversion, there are any number of instances of liberty of faith and of conscience not being granted.

A request made to the Rathaus of Vienna for the use of rooms in large tenement houses for Church services and Bible study was refused, on the grounds that these rooms would be made into tenements. At the same time the Catholic Construction Association, with the motto "We are building settlements for God", has appealed for subscriptions towards the installing of Churches in the tenement houses of Vienna.

The Evangelical Churchmen of the Augsburgian and Helvetic Confession in Austria feel loyally bound to their home through the tears and blood of their fathers. They know that they have a hard task before them. But they also expect their legally constituted equality of rights to remain intact.

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No. 18. May 1934.

- Article Series -

2, rue de Montchoisy.

STATELESSNESS

by

Suzanne Ferrière.

The author of this article is well known in connection with the work of a number of humanitarian organisations such as the International Red Cross Committee, the Save the Children International Union and the International Migration Service. She has made a special study of the problem of Statelessness.

The problem of statelessness, serious enough in the period immediately following the War, has grown even more serious with the advent of the economic crisis. The presence in a country of a person of such doubtful origin that he was entitled to the protection of no government, was in general tolerated by the authorities of the country of domicile, on condition, naturally, that he did nothing to bring himself into conflict with the police. To-day the position has completely changed: with the coming of unemployment and the general crisis, police measures have become draconian; and whilst in former years it was exceptional to refuse assistance, or a permit of residence, for the simple reason that nationality was doubtful, the opposite is now the exception. Private relief organisations are faced with cases that are really tragic, and the efforts that have to be made in the attempt to clear up even one case are out of all proportion to the results obtained.

What has been done to solve the problem? In 1921 a Conference was held at Rome of representatives of the countries succeeding the old Austria-Hungary, and drew up a Convention that was only ratified by a minimum of the countries interested. In 1927, at Geneva, the Third International Conference for Communications and Transit attempted the establishment of a Convention recognising the validity of a standardised Travel Certificate. In 1930, at the Hague, the Conference for the Codification of Private International Law tried to get rid of a number of cases of statelessness by eliminating certain points of variance in legislation. The Convention (not yet ratified) which this Conference drew up marks a certain progress, but in all probability this partial success represents the maximum that can be obtained at present by way of international agreement.

The private organisations which have sought a solution of the problem insist less on international understanding than on ultimate modification of national legislation within the framework of existing treaties, and on a large interpretation of the regulations admitting naturalisation and the choice of a fatherland.

It is astounding that up to the present all the efforts made in this direction have met, almost without exception, with complete unsuccess. It is true that progress in this sort of work is necessarily very slow; but in this matter of statelessness, failure to move is almost complete.

When we seek the reason for this stagnation, it would seem that the error has been the tackling of the problem as a whole. If international talks have led to nothing, this failure seems to be in great part due to the fact that certain governments are afraid of life being made too easy for their political refugees living in other countries. It would seem, therefore, that the only way of approach is to differentiate the various categories of stateless persons and to proceed by definite stages, beginning with the simplest category and leaving on one side, for the moment, the question of political refugees - not that these do not merit attention, but their situation is a serious problem in itself, which there is every reason not to identify with that of stateless persons whose origin is merely doubtful. The principal categories of stateless persons may be set out as follows:

(1) The most important category comprises stateless persons who have become so through after-war frontier changes. These persons have lost their nationality either through their ignorance of treaties, and of the decrees or laws which completed these treaties; or through indifference, believing that things would right themselves; or through unwillingness to leave the country of their residence, where they were earning a livelihood and where they had put out roots; or, again, because they were the victims of the ill-will or the incompetence of certain badly-informed administrations. This category also includes children born stateless, because the offspring of stateless parents.

(2) A certain number of persons, especially children, are stateless because the birthplace of the father is unknown, or because the records of the father's native place have been destroyed.

(3) One group of stateless persons (whose situation might be adjusted without much difficulty) is composed of individuals who have no valid "papers" because of mistakes made by different public offices or consulates - mistakes due in great part to personal circumstances, such as constant change of domicile from one country to another. Such changes of domicile make it extremely difficult for the competent government offices to interpret aright the different systems of law in force. Many mistakes have also been committed through haste in drawing up documents during the period of after-war chaos.

With regard to cases of statelessness due to conflicting systems of law, these form a fourth category which must be dealt with, little by little, by the Conference of Private International Law.

We leave on one side, as we have already said, a fifth category, that of political refugees and of all those persons who are in conflict with their government for political or other reasons. But why should we not now consider what it may be possible to do for the first three categories, whose situation does not raise, or only indirectly, any political question? This business of statelessness should be withdrawn completely not only from the sphere of politics, but also from that of law, and efforts should rather be directed to the solving of individual cases.

Another obstacle to the straightening out of this question is the economic situation: at the present moment, every State dreads increasing the number of persons who are a charge on public assistance funds; but that is an obstacle that can and must be got over. The public danger created by the persistence of a state of things in which individuals have no right to settle down and make a home anywhere is greater than would be any mere money sacrifice called for by the straightening out of the tangle. We use the phrase: "public danger" - and is it not creating a public danger to exasperate, against Society and its laws, those persons condemned to statelessness for reasons for which they are in no wise - or only in small measure - responsible? But even more than on its aspect as a public danger, we would insist on the fact that the present state of things is profoundly revolting to the human conscience.

The League of Nations has not yet taken up the matter as here exposed. Perhaps the League might find fewer obstacles in its way were the matter taken up in the manner we suggest, that is to say, by dealing only with the three categories mentioned above.

The question of assistance to indigent stateless persons has been considered by the Committee of Experts appointed by the Council of the League of Nations to examine the problem of Assistance to Indigent Foreigners. This Committee met for the first time in December, 1933. Among the recommendations which it prepared for transmission to Governments, it included one which suggested the prohibition of the refusal of entry to, or the expulsion of, indigent persons without nationality or of doubtful nationality, until such time as they should be in possession of the visas or other papers permitting them to enter another country. The recommendation contained the further proviso that necessary assistance should be assured to the persons mentioned so long as they remain in the country of residence.

This is not a great step forward - it is indeed a very little one - but while we may not be satisfied with it, we must look upon it as an encouragement not to be weary of calling attention to this burning question, or of battling for its solution.

A GUIDE BOOK Such might well be the title given to the Report of the Director of the International Labour Office, Mr. Harold Butler, to the Eighteenth Session of the International Labour Conference, which has opened in Geneva on June 4th. Consisting of about 100 pages written in a particularly lucid style, and not overburdened with statistics, this volume is indispensable to all those who desire a general view of the evolution of the economic depression, its social consequences and the efforts made in the various countries to remedy matters. The real meaning of the depression for society as a whole is clearly brought out. A short summary of the main subjects dealt with in the Report is given below.

UNEMPLOYMENT Although the situation improved during 1933, the distress resulting from unemployment, states Mr. Harold Butler, remains sufficiently serious to make it imperative to avoid being lulled into a false sense of optimism. When every allowance is made for the progress so far achieved, there are still huge armies of men and women out of work. In the three largest industrial countries alone (Germany, Great Britain and the United States) there are more than 15 million unemployed and the fact remains that the improvement noted during recent months cannot be taken as a proof that a great advance has been made towards eradicating the evil.

WAGES From the beginning of 1933 the downward tendency of wages began to slacken in some countries, while in others it was arrested altogether. There are many signs that the deflationary movement is coming to an end. Two broad conclusions, based on a careful study of the experiments made in a number of countries may perhaps now be drawn. The first is that the contention that wage reductions necessarily result in increased employment has not been confirmed, the second being that the prosperity of industry is intimately bound up with fluctuations of the workers' wages.

HOURS OF WORK The Director's Report points out that the experiments and reforms tried throughout the world seem to indicate that the reduction of hours of work is being increasingly taken into account, not only as a temporary expedient in time of depression, but also as a growing necessity of the modern industrial system.

EXPERIMENTS ON SOCIAL STRUCTURE Mr. Butler then goes on to study the experiments in social structure which are being made in a number of countries. He describes the systems tried and the phases through which they have already passed, devoting his attention particularly but not exclusively to the American reconstruction plan.

He shows that efforts are being made everywhere, even in some predominantly agricultural countries, "to find some intermediate form combining the virtues of free enterprise and of collective organisation". Even in countries where no definite plans have yet been formulated, projects for modifying the existing system are being actively canvassed. A transition towards new forms of economic structure seems to be under way, but it is not yet far enough advanced to make any prophecy as to its character or results profitable at present.

INTERDEPENDENCE OF THE REMEDIES In the concluding chapter, the Report stresses the necessity for measures of international co-operation and draws attention to the interdependence of the remedies adopted. "The present crisis", says Mr. Butler, "has made it more than clear that monetary, economic and commercial problems are inseparably bound up with the future of social policy. Financial, economic and social questions cannot be disentangled and treated in convenient isolation. It is therefore quite as imperative to watch the social implications of financial and economic policy as it is to consider the financial and economic implications of social policy. Moreover, the frontier between economics and politics is becoming increasingly blurred.

" The solution of these difficulties is to be found only in the application of these international prescriptions against which national sentiment at an overheated temperature revolts, and what is most needed therefore is a strong lead along the path towards a more rational organisation of the world's economic life". It is on this note that the Report of the Director of the International Labour Office terminates.

It is hoped that the above summary, which is not intended to be in any way exhaustive, will bring out the value of this publication as a source of information and guidance.

This Report is available at the International Labour Office or at its Correspondents in London (12 Victoria Street, S.W.1.) and in Washington (734 Jackson Place).

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No. 21. June 1934.

- Article Series -

2, rue de Montchoisy.

THE OUTLOOK FOR DISARMAMENT

by Bertram Pickard

Chairman of the Disarmament Committee of the Christian International Organisations, and a member of the Editorial Committee of the International Christian Press Service.

I

The Resolution approved by the General Commission of the Disarmament Conference on June 8th after a week of diplomatic tension and general pessimism, marks the beginning of a new phase in the long struggle to achieve a first General Convention.

It is as much a Christian as a political duty to face facts as they really are. Because organised Christian opinion has followed the Conference with constant and earnest attention, that is no reason for taking a sentimental view as to its continued existence, if it could be shown that positive results were now beyond reach.

It would be hard to exaggerate the gravity of the present situation, in Europe and in the world. Signs of insecurity and of the conflict of will and of interest are evident on every hand.

The 'collective system' (as represented by League Covenant and Pact of Paris) for assuring the peace of nations and promoting international cooperation is gravely threatened.

Violent force, though renounced in theory, is still employed as an instrument of national policy. The Sino-Japanese dispute, and two conflicts in South America have illustrated this.

On the other hand, there is little evidence that States with power and privilege are prepared to favour those changes in the status quo without which the changing life of the peoples of the world cannot be made to conform to the dictates of necessity or of justice.

Failing that general reduction and limitation of armaments envisaged by the Peace Treaties and the League Covenant, a new competition in armaments has actually begun, and in the event of a total breakdown of the Conference would certainly develop by leaps and bounds.

For this reason alone, we are disposed to think that the Resolution of June 8th, though it could become a virtual adjournment sine die in disguise, signifies that a new opportunity is now presented to the Governments to reach, before it be too late, a first General Convention which would at least provide a basis for progressive disarmament in the future.

II

The difficulties that block disarmament are no longer technical; the technical preparation was largely completed long ago. They are psychological and political; and they necessarily demand important decisions and concessions, almost exclusively on the part of the Big Powers be it said, notably the so-called 'heavily armed' Powers.

Towards securing such concessions leading to decisions, the Resolution arranges that the work of the Conference is to be carried on partly by the Governments themselves, partly by the Bureau, and partly by four Committees.

To the Bureau is confided the task of working out solutions for the outstanding disarmament problems and of putting together a disarmament convention which is to be presented later on to the General Commission.

As to the committees, the first one is to deal with security; it is to consider the proposals for pacts of non-aggression and mutual assistance which might be concluded between various groups of States, in the first case in Europe.

The second committee is to study the question of how to ensure that a disarmament treaty, once it has been agreed to, shall be kept by the nations which signed it. This same committee will deal with the similar question of the international supervision of the armaments of all countries for the purpose of ensuring that the amount of armaments permitted is not being exceeded.

The other two committees are to deal with the question of the air and with the arms traffic question. Those are two matters with which the public is especially concerned. A disarmament convention which included these matters would have considerable importance. But if it is to achieve real disarmament it must cover very much more ground.

How this ground is to be covered will depend upon negotiations with Germany with the object of bringing her back to the Conference.

It is here that the Governments come in. An important clause in the resolution leaves it to the Governments to enter into private conversation with Germany "in order to facilitate the attainment of final success by the return of Germany to the Conference".

III

In conclusion what are the lessons to be drawn from the present situation by professing Christians everywhere ?

Our first feeling must be one of deep humility and penitence that the Christian Church has been so relatively unsuccessful in promoting since the war that spirit of mutual confidence and cooperation between nations that is the indispensable basis for any durable peace.

Next we have to realise that there is in the world today a great conflict of ideologies -- the one assuming the possibility of permanent peace and ready to organise it, the other assuming the inevitability of war, and necessarily therefore preparing for it. These ideologies are not, of course, exclusively confined to any particular country or countries.

The former ideology, which is essentially Christian, envisages the possibility of a World Commonwealth, where loyalty to the world community is only second to loyalty to God. The latter proclaims the right of a sovereign National State to demand an unqualified loyalty; and virtually identifies with such allegiance, loyalty to God. In effect it is a return to tribal religion, the validity of which Christianity denies, though the Christian Church has been slow to recognise it.

In political terms, this conception of World Brotherhood or Commonwealth implies an organism of world government of which the League of Nations, including the World Court and the International Labour Organisation, is the embryo. This does not mean that the existing machinery cannot be vastly improved.

On the contrary, it must be improved and developed if it is to meet the needs of an interdependent world. Moreover, such development must be in the direction of the adjustment of the rights and power of separate States to a parallel growth of the jurisdiction and authority of the Community of States, necessitated by common interests and general welfare.

This may seem a very theoretical conclusion at which to arrive, but after the experience of the last two and a half years, there is no more practical work for Christian men and women than to wrestle in thought and prayer with these fundamental issues which in fact will decide the issue of war and peace.

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No. 22. June 1934.

- Article Series -

2, rue de Montchoisy.

SUMMARY HISTORY of the RELATIONS between SOVIET RUSSIA and the LEAGUE (1919-1934).

In a study entitled "The Soviet Union and the League of Nations 1919-1933" by Kathryn W. Davis, published in collaboration with the Geneva Research Center, it is suggested by the author that "Soviet-League relations have passed through an evolution in which four apparent stages may be discerned". These four stages are classified as follows:

- 1) The period of Non-recognition;
- 2) Sporadic attendance at some League meetings, of a technical character mainly;
- 3) Post-Locarno period of frequent contact with Geneva;
- 4) Recent establishment of a more positive and constructive relationship.

We believe that this analysis, though summary and approximate in character, offers, nevertheless, a sufficiently accurate guide to the phases of a clearly marked, and significant evolution.

A. The period of Non-recognition (1919-1922).

It was no oversight that Soviet Russia was not invited to Versailles to cooperate in the drafting of the Peace Treaty and the League Covenant. On March 23, 1919 President Wilson suggested to Mr. Lloyd George that the League should be offered to Europe in effect as "an alternative to Bolshevism".

A covert, if not overt, hostility to the Soviet Government on the part of the principal architects of the League was fully reciprocated. Lenin spoke of the infant League as "an alliance of world bandits against the proletariat" - a phrase which to this day characterises the attitude towards Geneva of the Third International and its associated organisations. At that time hardly any members of the League recognised Soviet Russia; which fact no doubt prompted Chicherin's retort to Dr. Nansen - "My Government does not recognise the League of Nations".

Nevertheless, both over prisoners of war and refugees, the Soviet Government did deal with Nansen not as League Commissioner but as emissary of the States in the League: Whilst a year or so later Soviet delegates attended the Health Conference (March 1922) held under the auspices of the League at Warsaw. The ice had been broken.

B. Sporadic contact with the League (1922-1926).

It is highly probable that contact and even cooperation between the Soviets and the League would have developed much faster had it not been for the assassination of the Soviet delegate at the Lausanne Conference in 1923. The acquittal of the assassin by a Swiss Jury led the Soviet Government to refuse participation in gatherings on Swiss soil (with one or two exceptions) until in 1927 a formula was found which enabled this Soviet-Swiss controversy to be buried officially.

Nevertheless, sporadic contact with the League continued. In 1923 Soviet Russia adhered to the Straits Convention (supervision under the League of the Dardanelles). In 1924 the Soviets attended a Naval Conference called by the League in Rome. In 1925, for the first time, the Soviet Government signed a League Convention (connected with inland navigation). Throughout this period, Soviet delegates maintained regular direct contact with the League's Health Organisation.

C. Period of frequent contact (1927-1932).

Once the above mentioned Swiss-Soviet dispute had been settled, Soviet delegations became frequent visitors to Geneva. This phase of more or less regular contact with the League was heralded by Soviet participation in the Economic Conference of 1927; and was characterised then, and later at meetings of the Commission of Inquiry into European Union and of the Preparatory Commission for the Disarmament Conference, by the pursuit of a double policy. On the one hand, Geneva was skillfully used as a sounding board for the propaganda of Communist ideas. On the other hand, the astute Soviet Foreign Minister (Mr. Litvinov) made the most of the unique opportunities offered by Geneva for personal contacts with the statesmen of the world. A study of Mr. Litvinov's speeches during this period will demonstrate his diminishing interest in Communist dialectics and his increasing concern to establish with "Capitalist" states a cooperative relationship designed first and foremost, naturally enough, to achieve the political and economic security of Soviet Russia. A corresponding change in the attitude of other delegations towards the Soviet representatives (notably Mr. Litvinov) is equally apparent.

D. The present phase of increasing rapprochement (1932-1934).

Two events of outstanding importance for the world - the Japanese occupation of Manchuria in the autumn of 1931, and the emergence of the Third Reich in the Spring of 1933 - have revolutionised the attitude of the present rulers of Russia to the League. The Soviets feel themselves threatened both in the East and the West, and having abandoned hope (if they ever entertained it?) of substantial general disarmament, are now working tenaciously to secure their territorial integrity in two ways: first by a series of non-aggression and non-intervention pacts with as many neighboring States as possible; second by exploring the possibility of closer cooperation with the other signatories of the Pact of Paris and the League Covenant towards the organisation and preservation of peace.

A highly significant departure from the traditional attitude of Soviet Russia towards the League was made in December 1933 when Stalin publicly declared that under certain circumstances "it is not impossible that we should support the League of Nations despite its colossal defects", whilst similar statements have been made by leading representatives of the Soviets. The distance travelled from an unqualified ridicule and fear expressed in 1919 to a guarded offer of support in 1934 represents a remarkable political pilgrimage indeed.

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2, Rue de Montchoisy

NOTE ON THE WORK OF THE LAST SESSION OF THE ADVISORY COMMITTEE ON
TRAFFIC IN OPIUM AND OTHER DANGEROUS DRUGS.

The Advisory Committee on Traffic in Opium and other dangerous Drugs of the League of Nations held its eighteenth session from May 18th to June 2nd 1934.

Its discussions have brought out new aspects of the campaign against narcotic drugs.

Owing to the more extensive and stricter application of the international Conventions relating to narcotics there has been a steady decline in the volume of the licit trade in opium, coca leaves and manufactured drugs, that is to say, the amounts licitly manufactured approximate more closely to legitimate world requirements and this licit production no longer escapes to the same large extent into the illicit traffic, as was the case in past years. On the other hand, clandestine manufacture has developed and in its turn supplies the illicit traffic; it is still on the increase, mainly in countries where raw materials are produced and where control is difficult. Thus clandestine factories of drugs have sprung up in Bulgaria (with a simultaneous increase in the production of the raw material: opium: 65.000 kg. in 1934 as compared with 4.000 kg. in 1932) and in China, where clandestine manufacture seems to have been introduced by foreigners driven out of Europe, constituting a serious danger both to China and to countries into which the drugs are smuggled.

In connection with this, the Committee also drew the attention of Governments to a new and important fact: the movements of a chemical substance, acid acetic anhydride, which is used mainly for the manufacture of heroin; the increasingly large imports of this substance into Bulgaria and China would seem to point to a huge manufacture of heroin, which must find its way into the illicit traffic.

The Committee, greatly concerned at this state of affairs and at the increasingly serious situation in China, from the point of view both of poppy growing and opium consumption and of the rapid development of the clandestine manufacture of morphine and heroin, mapped out a plan of co-operation between the Chinese Government and the foreign authorities in China. Among other things, it requested the Governments of countries enjoying extra-territorial rights in China to take measures for the deportation from China of such of their nationals as

might be implicated in the illicit manufacture of and traffic in narcotic drugs, for the enactment of stricter legislation to apply to those nationals, and for the withdrawal of the protection accorded to vessels flying the flags of such countries if employed in the illicit traffic.

In order to strengthen the legislative and administrative provisions governing the illicit traffic, the Advisory Committee adopted a draft Convention for the suppression of the illicit traffic which is to be circulated to Governments with a view to convening a Conference next year. The main feature of this draft is that it would eliminate the difficulty resulting from the legislation now in force in many countries, which does not permit of the prosecution of traffickers if the offence is committed in a foreign country, and would provide also for increased penalties.

It is of particular interest to the Ecumenical Press Service to record the fact that the Advisory Committee adopted a resolution asking Governments for information on the measures taken to organise the campaign against drug addiction and to combat the illicit traffic and requesting the Secretariat:

"To obtain information regarding the action taken and the methods adopted in the campaign against narcotic drugs by the national and international associations devoting themselves to this campaign and also regarding the work undertaken in this field by missionary organisations".

Finally, the Committee began the study of a new problem which has assumed increasing importance of recent years, namely, the use of Indian hemp as a drug of addiction.

Considered as a whole, the anti-narcotic problem is proving to be more and more a problem of administration and police control. The work of the League of Nations yielded striking and unquestionable results in all countries where such control has been established. The efforts of the Committee must now be concentrated on those countries where the situation is becoming more serious by reason of the fact that the slackness of control offers facilities to traffickers who have been driven out of other countries.

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No. 24. July 1934.

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2 rue de Montchoisy.

THE SWISS FEDERATION OF PROTESTANT CHURCHES

by

Prof. Dr. Adolf Keller

(Secretary of the Federation and honorary lecturer of the Universal Christian Council on Life and Work, Geneva.)

The Swiss Federation of Evangelical Churches, which unites all Swiss Churches, the Free Churches of Western Switzerland and the Methodist Churches, held its annual meeting at Thun on June 11 and 12, the Vice-President, Professor Handmann of Basle, being in the Chair. One of the more immediate duties of the Federation of Churches is to represent the Swiss Churches in dealings with the Government authorities. The Federation presented a petition to the Council of the Swiss Confederation in the matter of the tax on drinks and opposed the decision to tax non-alcoholic drinks more heavily than beer. It also stood for the protection of Sunday in industries such as the artificial silk industry which can keep their place in competition only by Sunday labour. It was also necessary to protect the Federal Day of Prayer because of the growing tendency to make it a day of pleasure and of excursions and to depart from the original idea laid down by the Federal statute of 1932..

The Federation of Churches has carried out an important piece of service for the Christian youth of the country and has raised a considerable sum to provide the necessary funds not only to keep up the Youth Hostels in Vaumarcus and Gwatt but also to establish a new hostel for Eastern Switzerland at Wildhaus. The Alliance for the Inner Mission which was founded by the Federation of Churches, has taken up a number of questions of social service and also took part in the presentation of the above-mentioned petition to the Federal Government. The Social Commission of the Federation of Churches has been mainly occupied this year with fundamental questions concerning economic life and the Christian conception of the State at the present time.

A prolonged enquiry has been carried out regarding what can be done by the

Church for Swiss people living abroad. A number of churches in foreign places, such as Genoa, Florence, Naples, Marseilles, London and recently Barcelona, have joined the Swiss Federation of Churches. Help for Swiss people living abroad is becoming a more and more urgent task for the Church, especially where they are scattered in foreign countries, and can neither form a church of their own nor attach themselves to any other.

The Central European Organisation for Relief through the Churches is under the supervision of the Federation of Churches and a report was given of its efforts to help Russia and the needy Churches of Eastern Europe, and also of the help given to Assyrian and Russian refugees. A group of 1,200 such refugees who were living in distress at Harbin was sent to South America through the assistance of the Nansen Office and of certain American organisations. The Central Organisation summoned all Swiss Relief Associations to a Relief Conference at Olten, for the purpose of arriving at a better united method of procedure in all efforts for the relief of becoming more and more an agreed principle not to admit any foreign Swiss Protestantism. Moreover it is/collections which are not recommended and authorised by the Church authorities or by the original relief organisations.

The Federation of Churches has been a strong supporter of the oecumenical movement from the beginning. After the first phase of preparation, of the setting up of a provisional aim, of getting to know one another better, of the organisation and carrying out of the first possible pieces of work, the oecumenical movement has now entered on a second phase which is characterised by greater concentration of the various movements, a better foundation of principles and theological treatment of the problems which arise, as well as a stronger approach to Church people. The Federation of Churches has a special Oecumenical Commission which is responsible for these tasks in Switzerland.

Dr. Oeri, a national councillor gave a lecture on "The responsibility of the Churches for public life", in which he indicated possibilities and limitations of the action of the Churches in political and social questions.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No. 25. July 1934

Article Series

2 rue de Montchoisy.

INTERNATIONAL LABOUR CONFERENCE
and
CHRISTIAN OPINION.

Social and international questions continue to occupy a leading place in the minds of all churchmen. Views may differ as to methods, but the Christian conscience cannot escape from the problems of labour protection and international collaboration.

For this reason religious circles must follow the course of events at the International Labour Conference which was held in Geneva during the month of June and must realise the importance of these annual meetings of one of the independent institutions of the League of Nations which are attended by representatives of governments, employers and workers.

The following article summarises the main subjects dealt with by the Conference, which was working under the shadow of present difficulties but which concluded in an atmosphere of optimism in view of the possible adhesion of the United States to the International Labour Organisation as a result of the warm invitation sent by the Conference to this important Republic of North America.

U.S.A. AND I.L.O.:

For some months back there has been a marked development in the relations between the International Labour Office and the United States. It was the depression with its lessons and the new social policy inaugurated under the reforming impulse of President Roosevelt that ultimately hastened on the present culmination. Last year for the first time official observers from that country attended the Conference; observers were also sent this year, but at the same time events were moving rapidly in Washington and on 22 June the Conference was officially informed that President Roosevelt was authorized by the Congress to sign the official document making the United States a member of the International Labour Organisation in reply to an invitation sent by the Conference.

This step opens up wide prospects. The International Labour Conference was unanimous in realising and rejoicing at this fact. This event is also an important step forward in the general relations between Europe and America. Those who are aware of the great influence exercised by religious circles in America, and more particularly the progressive views of the Federal Council of the Churches of Christ and the links it has always maintained with European Christian movements in the interests of social and international peace, will realise what an important part they have played in bringing about this consummation.

A NEW ECONOMIC SYSTEM.

Social reforms tend more and more to require general structural changes. That is why the Conference discussed at considerable length the possible forms of a new economic system. The great variety of opinions and views put forward reflects differences in intellectual training, practical responsibilities or special interests. On the subject of the changes required in the economic system the Director of the International Labour Office, Mr. Harold Butler, in his reply summing up the discussion of his report, showed once again the complexity of the problem and brought out in particular its spiritual aspect.

He showed that it was "impossible to divorce economic from social questions. There are, in addition, human needs and psychological satisfactions which enter into economic life and play quite as important a part in it as the bank rate or the price of industrial securities...."

THE 40 HOUR WEEK.

The question of the reduction of hours of work, more especially in the form of the introduction of the 40-hour week, was the main question of social legislation on which the Conference was called upon to take a decision.

Everyone recognised from the theoretical point of view the great importance of this problem, but their practical attitudes again showed striking divergences. After long negotiations the Conference eventually adopted a resolution put forward by 24 Governments to the effect that the reduction of hours of work, whether as a means of mitigation unemployment or as a method of enabling the workers to share in the benefits of technical progress, was one of the principal tasks of the Organisation. The resolution goes on to state that the Conference had expressed itself as being in favour of the principle of the 40-hour week, but that it had not proved possible at the present Session to obtain the necessary quorum for the texts submitted to it. It, therefore, invites the International Labour Office to collect supplementary information and the Governing Body to place the question again on the agenda of the next Session of the Conference with a view to the adoption of one or more Draft Conventions.

Although this year's discussions have not brought about a definite result such as the workers desired, they have, nevertheless, not been without their utility. It has proved possible to frame draft international agreements which will provide a definite basis for criticism and will eventually, without a doubt, enable a further reduction of hours of work to be achieved.

NEW INTERNATIONAL LABOUR LEGISLATION.

On other points directly affecting international labour legislation the Conference achieved certain practical results.

For example, international regulations were drafted on the subject of

unemployment insurance and other forms of relief for the unemployed. In so doing, the Conference rounded off the work it began in this field in 1919. At that date the total number of insured persons in the world was barely 4 millions, whereas now the number exceeds 40 millions. The time, therefore, seemed ripe for consolidating by an international agreement the progress achieved in a number of countries and urging other countries to adopt a similar course. This is what the Conference has now done.

It also dealt with hours of work and rest periods in automatic sheet-glass works, adopting a Draft Convention fixing hours of work at an average of 42 in the week reckoned over a period of four weeks; the maximum length of a shift is 8 hours.

The Conference, without departing in any way from the principles it maintains, also introduced an amendment in the international regulations prohibiting the employment of women during the night, for the special purpose of ensuring that women should not be excluded from positions of management.

It also considered the possibility of revising the list of occupational diseases contained in the Convention adopted in 1925 so as to extend the benefits of that Convention to new categories of workers. In this case also the principles and method of applying the Convention were left untouched.

The Conference further decided to supplement its previous decisions on the subject of invalidity, old-age and widows' and orphans' insurance adopted in 1933 by introducing, in a Convention which will come up for discussion next year, an international system for guaranteeing the pension rights of migrant workers.

The Conference likewise placed on the agenda of the next Session, with a view to the adoption of a Draft Convention, the question of the prohibition of the employment of women on underground work in mines of all kinds.

CONDITIONS IN THE FAR EASTERN COUNTRIES.

In conclusion, it may be mentioned that the attention of the Conference was on several occasions drawn to conditions in the Far-Eastern countries. The Government, Employers' and Workers' Delegates of India, China, Japan and Persia successively explained their general and special problems. Further light was thrown on conditions of work in Japan and the importance of these conditions for world trade - a subject that has been much discussed in recent months. Information was also given concerning the special difficulties of China arising out of the system of extra-territoriality and foreign concessions.

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Such, in outline, were the chief subjects dealt with at the Eighteenth Session of the International Labour Conference, which was attended by 350 Delegates and Advisers from 48 different States under the Chairmanship of the French Government Delegate, Mr. Justin Godart.

Please insert.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No.26. August 1934. Article Series. 2 rue de Montchoisy.

We have pleasure in publishing the reports of two important International Christian meetings which were held in July:

- I. The Assembly of the Ad Interim Committee of the International Missionary Council, at Salisbury.
- II. The meetings of the World's Committee of Y.M.C.A.'s, at Oxford.

I.

The Ad Interim Committee of the International Missionary Council met from July 21st to 24th at Salisbury by the kind invitation of the Bishop. The Chairman of the Council, Dr. Mott, who had just returned from a tour in South and West Africa, presided. Twenty-one members were present, including two of the three vice-chairmen, viz., the Baroness van Boetzelaer van Dubbeldam and the Bishop of Salisbury. The third vice-chairman, Dr. Cheng Ching-yi, was unable to come from China for the meeting. Otherwise the Committee gathered its full membership representing the Far East, India, Continental Europe and America.

A good deal of time was given to the discussion of questions arising from Dr. Mott's tour in Africa of which he made a full report, to the relationships of the International Missionary Council to ecumenical movements such as 'Lausanne' and 'Stockholm', and to the development of closer co-operation between missions and Churches both at home and in the lands of the younger Churches. Statements were made on the actual growth of co-operative action taken by American missions and Churches in the Philippine Islands, and by British missions in Bengal, as well as similar developments in other lands, and future plans were brought forward.

Time was given also to consideration of suggestions for the time and place of the next meeting of the full Committee of the Council. Invitations had been received from China, Japan and India, as well as more than one invitation from Europe and America. It was pointed out that the younger Churches in Asia, Africa and Latin America are facing serious questions with regard to their life and work, in view of political, economic and other factors in the world of to-day, and that the holding of a meeting of the Committee of the International Missionary Council in any one of these countries would greatly facilitate a consideration of some of these questions on the spot.

The Committee decided to make certain recommendations to the national bodies which are the constituent members of the International Missionary Council, for their consideration with regard to holding such a future meeting, and the full Committee of the Council will meet in America in the autumn of 1935 when the plans will have taken further shape.

Reports were received and considered from a number of the departments of work carried on under the aegis of the International Missionary Council, e.g., the Department of Social and Industrial Research and Counsel at Geneva, the International Review of Missions, the International Committee on Christian Literature for Africa and the International Committee on the Christian Approach to the Jews.

Members of the Ad Interim Committee greatly appreciated the hospitality of the Bishop and the Cathedral clergy in Salisbury. The beautiful Palace and Cathedral Close provided a perfect setting for

the Committee's deliberations. A tour of the Cathedral conducted by Canon Myers one afternoon, as well as a brief visit to Stonehenge and Old Sarum, reminded the members that the Faith as we hold it to-day has roots deep in history, and that those who have gone before faced days of difficulty and danger greater than those which we are now facing and overcame in the power of the same Spirit who guides us to-day. We can, however, as they could not, see the world as a whole and the Church transcending the barriers dividing race from race. The ecumenical nature of the International Missionary Council has never been more apparent than in the discussions round the table in the old thirteenth century room at Salisbury in July, 1934.

II.

The meetings of the World's Committee of the Young Men's Christian Associations recently held at Balliol College, Oxford, one of the oldest and most venerable colleges at Oxford, were characterised by a spirit of confident humility, a sense of world mission and Christian unity. The "shattering confusions" of our time, which in many nations threatened the opportunity for Christian service to youth, brought a note of urgency to the delegates assembled from twenty-nine nations. National horizons were widened as the various national representatives shared one another's burdens and listened to Dr. Mott and Mr. McCowen as they told of the fields "white unto the harvest" in South Africa. Dr. Mott had just returned from a three months voyage during which time he had visited many of the missions from Cape Colony to the Congo.

The essential contribution of volunteer organisations in helping to solve such world-wide problems as unemployment, was vividly pictured by the Master of Balliol as he told the story of the development of voluntary service amongst the ranks of unemployed in England. The strategic position of Christian forces in saving mankind from the dangers of nationalism was vividly and convincingly portrayed by Professor N. Berdiaeff and his analysis of the present situation helped the delegates see more clearly their responsibility as Christians in their own nations. The decisions taken regarding the functions of the World's Committee and its Extension Work marked the beginning of a new era in the World's Alliance. Those who participated in the devotional periods, led by Mr. Basil Mathews, held in the Chapel of Balliol, will long remember the deep spiritual note which was sounded during those periods of worship.

The Presidents of the National Committees of England, Wales, Ireland and Scotland, Sir Henry MacMahon and Lord Kinnaird, were the hosts to the delegates at the opening dinner given in the dining hall of the College. This reception was attended not only by the delegates, but by representatives of the College and by the Mayor, Miss Lilly Tawney.

Three major questions were considered by the delegates, namely, our Christian message, the function of the World's Committee and the Extension of the Work. In calling attention to the National Movements as to the central place which the Christian message must hold in all the work, the Conference reaffirmed the Paris Basis and stated "we are convinced that today with an urgency that has never been greater, we are called to pursue its aim to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and their life and to assist in their efforts for the extension of His Kingdom among young men." "God, in the midst of the shattering confusions of our time, has shown us our own powerlessness to battle triumphantly against the evil which assails us within and without. Under this compulsion we have sought God in penitent prayer and certain that a new power can only come to us through total obedience to Him, who in the face of the Cross said: 'Be of good cheer, I have overcome the world.'" "We recognise that a unity is a gift from God that can

only become real and lasting as we live in Him and He in us and share His truth. We recognise that in this swiftly changing world the conscience of youth is insincere and often tragically perplexed on many problems both of personal life and human relations, whether in the home, or the nation, or in industry or in international and inter-racial relations. We are determined, therefore, to seek to discover and to follow the Will of God in Christ for the life of man in all his relationships looking toward the birth of a living Christendom across the world."

In considering the function of the World's Committee the Conference agreed "that there is an urgent and insistent call for a more thoughtful, unified and careful employment of the available resources in men and money if the Association is to fulfil its mission in the world effectively. It is undesirable for the World's Committee to assume administrative responsibility for a unified world service programme, but it should perform an essential function in advising, in coordinating and in a stimulation of planning from a world point of view and in the enrichment of the service and message of the Association." "As an international agent of the Movement it is incumbent on the World's Committee to take account of the many factors that affect the life of youth in our influences in shaping its outlook and spirit and to deal with these matters in ways that would be helpful to youth in deciding its attitude to them."

"When questions of world importance arise which clearly involve moral issues the Committee will be expected to give a lead to the Movement in seeking to find the Christian attitude to them

- (a) By providing information regarding them, and communicating this to National Alliances with the object of stimulating study towards the forming of attitudes upon them in the light of Christian principles, and
- (b) By itself formulating what it believes to be the Christian view regarding them, and, where it feels led under a sense of deep obligation to bear the Christian witness, to declare this view, preferably after consultation with the National Alliances in co-operation with other international Christian organisations or otherwise."

Plans were made for sending representatives to South Africa in order to strengthen and enlarge the work of the Association on that continent. Special interest was shown for the work amongst the Bantu people. In order that an immediate advance in central unified planning in the extension work carried on amongst the various National Movements could be accomplished a special Extension Committee was appointed. It was felt by the Conference "that the principle of world fellowship must be more largely applied in the extension programme of the Association. Such world planning necessitates truly representative participation from various parts of the world and practical measures were taken so as to ensure the presence of the members of the Committee at their yearly meetings. The Committee appointed is as follows:

H. Cedergren, Sweden, (Chairman); S. C. Leung, China; H. Lightbody, Scotland; O. H. McCowen, England; John E. Manley, U.S.A.; Frank V. Slack, U.S.A.; B. L. Rallia Pam, India; S. Saito, Japan; J. Jousselein, France; Dr. John Hope, representing the Negro peoples; Dr. D. A. Davis, Secretary.

The officers of the World's Alliance are ex-officio members of this Committee.

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Article Series.

August 1934.

SERVICE THROUGH CREDIT.

By Mr. Marc Sauter, Director of the International Protestant
Loan Association (Apidep).

The distress caused by the war and its consequences has had a particularly marked effect on certain countries, and has left deep traces on them. The foundations of old-established religious organisations have been shaken and changed; other organisations have had to be created, as an urgency measure and without preparation, to meet immediate needs. Normal methods of financing and organising such work have been upset. Gifts and collections from those countries which have been spared the greatest disasters have done wonders and are still necessary. But in view of the extent and importance of certain immediate tasks, the difficulties cannot be overcome by occasional gifts. The European Central Office for Inter-church aid has since its foundation in 1922 had constant proof of this fact and has therefore been led to seek another solution, that of credit, of an adequate kind. Specialists have given faithful and generous assistance in this search for a solution.

The use of credit by religious organisations in certain countries is indeed no novelty. Loans can be obtained easily and sometimes on very favourable terms, when all the factors in the case are propitious. It is quite otherwise in those countries where general economic conditions are seriously disturbed, and where adverse conditions of a political or confessional nature often play a part.

In desperate situations recourse has been had to credit, but on what conditional annual rates of interest amounting to as much as 25%! Sometimes there is no possibility of obtaining loans. In these days the usual sources of support and of income have been dried up by the financial and economic crisis. Credit alone, provided by a comprehensive organisation, can and must intervene. But who will furnish this credit? It is and must be done by Apidep, the International Protestant Loan Association.

This Association, which was set up under the auspices of the European Central Office for Inter-church aid, grants loans to Churches, communities, institutions, and organisations which are in difficulties. Every request for a loan must, if it is to be considered, have the support of the Governing bodies of a Church, of a federation of Churches or of the European Central Office for Inter-church aid. The accounts presented and the guarantees offered are then carefully examined. The Apidep does not wish to be a mere money-lender. It wishes to give efficient and lasting help, and at the same time to give the most suitable advice and suggestions to the persons concerned. The evidence of solidarity is indeed more important than the material help given. Between those who ask and those who give, links of sympathy and confidence are added to their common bond of religion. It is a truly oecumenical piece of work.

The Apidep cannot be regarded as an agency for the distribution of gifts. It comes to the assistance of Churches and Institutions which are in need, but it does not take the place of the ordinary lending organisations when they offer reasonable conditions. When they fail, Apidep steps in. It also occasionally asks for the collaboration of other associations, such as auxiliary committees and societies - of which there are many in Switzerland, for instance - which support organisations in foreign countries. It sometimes happens that these auxiliary committees and societies undertake the payment of the annual interest on a loan or of the difference on exchange, which is such a complicating factor in the relations between the various countries of Europe.

The funds required for the work of Apidep are obtained by the issue of an unlimited number of shares. Donations and legacies are also received. The shares have a nominal value of 100 Swiss francs. The dividend is limited to 5%.

Up to 1933, 282,289 Swiss francs were lent to 21 Churches and organisations in seven different countries. The repayments arranged have been punctually

made; some debtors even increased them on their own initiative. The capital recovered in this way is now ready for new service elsewhere. There is no lack of requests; on the contrary, it is impossible to respond to all those who are deserving of support, for the funds are not sufficient.

A few typical examples of loans will illustrate the possibilities of Apidep. The evangelistic work started in Spain by the Fliedner family is supported mainly by gifts of German origin. The hard times have forced the directors to have recourse to borrowing from Apidep, on much easier terms than they could obtain from Spanish banks at this moment.

The Deaconesses' House and hospital at Lodz, belonging to the Lutheran Church of Poland, have been enlarged. The debts incurred through this are a heavy burden on the work, and the loan granted by Apidep has been a real deliverance.

Apidep has made a loan of 10,000 Sw.fr. to the Union of Reformed Churches of France, for its Church at Tlemcen (Algeria), to help towards the immediate restoration required by the town authorities, of the church building which was almost falling into ruins. The repayment of the loan may be spread over ten years. Quite recently Apidep gave its help in the launching of a loan in Switzerland of 100,000 Sw. Fr. for the Mac All Mission; this loan was so successful that Apidep did not even have to pay the 20,000 francs which it had subscribed.

The Central Society for the Inner Mission in Austria has been severely affected by the reduction of contributions from abroad, especially from Germany. In the hope of acquiring a source of income and at the same time doing a piece of social work, this society opened in Vienna a hotel on the lines of the Christian Hostels, which have such a good name in Germany and Switzerland. Unfortunately, after several months' working, the clients of this hotel became fewer, with the diminution of tourist traffic. Moreover, insufficient capital and the necessity of paying off the debt more rapidly involved not only the hotel property but also the whole religious and social work of the society. A loan from Apidep guaranteed by the building made it possible to avert the danger.

The Protestant community in Zemun (Yugoslavia) was being urgently pressed to repay the debts incurred for building a church. Apidep granted a loan of 4,000 Sw. Fr., to be repaid in ten years. The guarantee is furnished by the right of mortgage on the parsonage house.

Apidep has opened the way for the Churches to new possibilities of mutual help. If the field of its activity is too limited, this is because the Association is not yet sufficiently well known, nor supported as it should be. Naturally the crisis has checked its development, but the Churches and Christians generally could and should do more than they have done, during the three or four years that this undertaking has been carried on. The office of Apidep (3 Rue Rodo, Geneva) is ready to give any information that may be desired.

Please insert.

Annual subscription: 10 Swiss Francs.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE
2, rue de Montchoisy, Geneva.

No. 28.

Article Series.

August 1934.

OPINIONS CONCERNING THE POSSIBLE ENTRY OF
SOVIET RUSSIA INTO THE LEAGUE OF NATIONS.

Realising the importance for Christian opinion of the possible admission to the League of Nations of Soviet Russia, the International Christian Press Service has approached a number of well known leaders of religious thought in different countries asking them to be good enough to express their views.

Eleven persons were consulted. Three preferred not to express any opinion. Two did not reply. We pass on herewith, exactly as we have received them, the remaining six replies for the information of our subscribers and associates.

We specially ask that in the event of one or more of these replies being selected for publication, reference would be made editorially to the present introductory explanation, as well as to the general sense of the replies as a whole.

Opinion du Dr. F. Krop, Secrétaire de l'Entente fraternelle internationale pour la défense contre le bolchévisme sur le terrain moral et religieux - Rotterdam.

Ce que je pense de l'admission des Soviets à la Société des Nations?

1. Que ce serait la plus grosse faute politique que l'on pourrait commettre;
2. Que ce serait la ruine de la Société des nations, qui n'a de raison d'être que si elle reste fidèle à ses origines;
3. Que ce serait une honte pour le monde civilisé et surtout pour la chrétienté; une honte qui équivaldrait à un suicide. (1)

18.6.1934.

F.J. Krop.

* * * * *

Opinion de M. Wilfred Monod.

Professeur à la Faculté libre de théologie protestante de Paris.

Vous me demandez si les Eglises doivent mener campagne, ou non, contre l'entrée du gouvernement russe dans la Société des nations. On les invite à protester, au nom des persécutions dirigées par les dictateurs de Moscou contre l'Eglise orthodoxe (sans oublier celles qui visent les protestants, les juifs, les musulmans, les bouddhistes du Thibet.....)

Certes, l'oppression de la conscience (où se rencontrent Dieu et l'homme, ici-bas) est un crime. Par conséquent, le gouvernement des Soviets, d'après les principes fondamentaux de la Société des nations, énoncés expressément dans sa charte constitutive, est indigne de siéger dans l'assemblée des peuples dits "civilisés".

Mais où est-elle, en réalité, cette assemblée? Elle reste inexistante. Quelles sont, parmi les Grandes Puissances, par exemple, celles qui appliquent loyalement, intégralement, les règles normatives du "Pacte" wilsonien? Vous m'excuserez de ne point les passer en revue, l'une après l'autre: hélas! chacune aurait des comptes à rendre devant le tribunal de l'Eternel. Mais je me borne à une simple remarque de sens commun: En vérité, au moment même où les gouvernements européens, parlementaires ou fascistes, monarchistes ou républicains, se cramponnent à l'Allemagne "hitlérienne" pour la conjurer de revenir à Genève - est-il admissible qu'on empêche les bolchévistes russes de s'y présenter spontanément?

Pourquoi deux poids et deux mesures? Puisque la persécution des Juifs dans le Reich ne rend pas celui-ci indésirable dans le Palais de la Paix, pourquoi les persécutions des croyants en Russie devraient-elles fermer au gouvernement communiste l'accès de l'Assemblée pathétique où l'on s'efforce laborieusement, douloureusement, d'organiser la Paix internationale?

Je déplore d'être obligé, malgré moi, de conclure ainsi; mais l'évidence éclate. Pourquoi repousser un gouvernement coupable sans écarter l'autre? Est-ce que les motifs religieux sont vraiment seuls à l'oeuvre, en cette affaire? Est-ce que des raisons d'ordre politique ou économique n'agiraient pas aussi dans l'ombre, à l'insu même de certains protestataires candides et fervents?

Je proteste moi-même contre les violences, parfois cyniques, et parfois hypocrites, qui souillent les Etats persécuteurs de l'âme; mais puisque la Société des nations croit devoir inviter les uns, elle ne peut rejeter les autres; les tyrans de la conscience religieuse, n'est-ce pas?, se ressemblent comme des frères.

.....Et puis, quelle est l'autorité morale des Eglises désunies dans une chrétienté déchirée?

(1) Dans la lettre accompagnant cette déclaration, M. Krop signale que l'Entente a envoyé à la Société des nations, aux Gouvernements, etc. une requête exposant, en détail, son point de vue.

Je n'ai pu obtenir des chefs de l'œcuménisme (celui de "Stockholm" et celui de "Lausanne", et celui de l'"Alliance universelle") qu'une démarche solennelle fût tentée d'un commun accord, devant la Conférence du désarmement, par des représentants qualifiés des deux vastes groupements chrétiens qui incarnent officiellement, aujourd'hui, l'Eglise de Jésus-Christ: l'institution romaine et la ligue sacrée des autres Familles ecclésiastiques (Orthodoxes, Anglicans, Vieux Catholiques, Protestants.....)

L'histoire enregistrera cette carence lugubre du Prophétisme après la guerre mondiale!

Que les Eglises, avant de juger le monde, se frappent donc la poitrine. Osant confesser leur lourde responsabilité, qu'elles s'en prennent à elles-mêmes, si la colombe du Saint-Esprit, la colombe symbolique de la paix, offre aujourd'hui l'aspect de "la colombe poignardée".

10.7.1934.

Wilfred Monod, pasteur.

* * * * *

Opinion de Melle C. M. Van Asch van Wyck (1) Rotterdam.

I can only give you my personal opinion, as I have not had the opportunity of consulting the other leaders of our movement.

I certainly feel, that this development, which shows that the U.R.S.S. has achieved some stability and seems to be taking its place among the recognised nations, should not pass unnoticed by these groups. It gives me extreme concern to see how in many countries, Christians, and especially those Christians, who have a strong social passion and whose minds and hearts are wide open to the great problems of injustice and distress in the social and international realm, are sympathizing more and more with Russia. It is mostly still a secret sympathy, in some cases it is even subconscious and as yet openly denied, but it is steadily growing. This is perhaps comprehensible, because it seems as if Russia had succeeded in finding the solution to one of the most pressing problems of today: that of a better distribution of the necessities of life and a redress of the position of the underprivileged. (Whether all this is really true and whether what is being achieved is not being bought at too great a price, f. ex. by simply eliminating those who do not fit in the scheme, seems to me to be still an open question, which we cannot enter into here). But even if all were true, belief in and acceptance of communism, as propagated in Russia, for which many seem to be ready if they were assured, that these things were achieved, involves a denial of Christianity. These people seem to have lost sight completely of the spiritual issue; they seem seriously to question, if not reject the truth of Jesus' word: For what is a man profited, if he shall gain the whole world and lose his own soul? They do not see that the avowed humanistic and materialistic conceptions of this communism are in flagrant opposition to the Christian philosophy of life and therefore cannot be accepted by Christians and according to Christian belief, cannot give the answer to the real needs of mankind, even if they contribute considerably to the material well-being of a certain group, perhaps even of a nation and may have found certain methods for the ordering of economic life, which the rest of the world would do well to take over.

It is certainly true that the admittance of the U.R.S.S. to the League of Nations, adding to its prestige, may strengthen the disastrous tendency of which I have spoken. Nevertheless I believe that the line of resistance and attack against the anti-Christian character of the U.R.S.S. should not be in the political field, but in the spiritual realm. It seems to me that protest and action by the Christian forces against admission in the League of Nations would be both unfounded and unwise. Christians have never in any country, having a parliament, chosen by universal, free vote, opposed the communistic representatives taking their places in parliament, however much they might be concerned about the growth of the number of those voting for the communistic candidates. There seems to me to be as little reason to oppose the U.R.S.S. being admitted to the League of Nations. I do not believe admittance implies sanction of the internal government

(1) The author of this letter is chairman of the World's Young Women's Christian Association.

of any country. It even appears to me that opposition to the U.R.S.S. being admitted would somehow imply sanctioning the internal government of all the actual member states, which is certainly something the Christian organisations would not like to be understood to do. Adherence to general Christian principles cannot be made a condition for admittance. Then many states would be excluded. Some of the fundamental principles of the League certainly testify to their Christian origin and we may gratefully acknowledge that the League has adopted principles and methods for international relationships which are more Christian than those that have governed these relationships up to now. Therefore we can wholeheartedly support the League and give our full cooperation in order that it may become more and more what it could and should be according to the Covenant, even though we cannot stand behind it in all it does or rather in what it still fails to do! But we cannot call the League Christian and it cannot as an organisation but be perfectly neutral in matter of religion.

Protest and action against admittance seems to me to be unwise, because if the U.R.S.S. is willing to ask for admittance, accepting the principles of the League for international relationships and wishing to cooperate in its social and humanitarian work, it can only be to the good. Through these contacts it exposes itself to world opinion, to criticism, in some cases it may even be to some sort of investigation. Then the glamour of mystery, which still surrounds the U.R.S.S. and which has a strange attraction for some people will be dispersed and both what is good and what is wrong will show itself more clearly. Action against exclusion and possibly refusal as a result of that action would make a martyr of the U.R.S.S., would intensify its isolation and would strengthen the appeal it makes just because of it being a mysterious, relatively unknown entity.

I believe the above mentioned tendency should be counteracted by a very strong witness of the Christian Church. This witness should not only be negative in the sense of making unmistakably clear the anti-religious character of the Russian system, but it should also be positive in showing what Christianity has to give for the real needs of humanity, in the realm both of spiritual and of material life, showing clearly the true relationships between these two aspects of human life. For this witness there is certainly a great necessity at the present moment.

21.6.1934.

C.M. van Asch van Wyck.

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OPINION DU PROFESSEUR HAMILCAR S. ALIVISATOS,
Docteur en théologie, Athènes.

The question of the admission of the U.R.S.S. to the League of Nations, put to Christians and examined from the pure Christian point of view cannot have another answer but the one given by Jesus himself "and him that cometh to me I will not cast out" (John VI. 37) and surely Jesus did not expect that only saints would come to him.

But this question in such a way answered demands beforehand the answer to another question regarding, in our case, not so much the admissible as the admittant! and, in fact, only by answering this question the principal problem can be rightly understood and rightly solved. And the hard question is: Is then the League of Nations a christian organization and a christian thinking and feeling body?

Taking as granted that the League of Nations is or must be a christian organization, just because the chief reason of its existence is the accomplishing of the World peace, which coincides with the chief element of christian idealism, the superiority of its christian character imposes the admission of the U.R.S.S. in the League, just for the superiority and the therein existing conviction of the certain influence on the negative power the U.R.S.S. does represent, especially under the kind circumstances that the U.R.S.S. accentuates the necessity of cooperation, just for the accomplishing - even from another point of view and for other purposes - of the World peace.

From the christian point of view, therefore, the nature and character of the U.R.S.S. as tolerable, negatively or positively useful or dangerous for the League of Nations, is a secondary question and cannot be answered unless it is certain that the League of Nations is a thinking, feeling and acting christian organization, in which case the answer as to the admission of the U.R.S.S. in the

League cannot be but positive and with positive hopes and results. Supposing now that the question of the christian character of the League of Nations is positively answered, I have not any difficulty in answering the question of the admission of the U.R.S.S. to the League.

The Communistic system is not the subject of my special study and interest and I do confess as a great friend of liberty I can in no way suffer force, if enforcing by it special ideas and feelings, and, to my opinion, this is the blackest point of Communism, which can in no way be justified or excused.

Oppression on human beings for their noble idealism (such as christian religion) is in no way tolerable, nor do I believe on the prevalence of ideas through pressure and force. Apart from this, I do believe that communism could be useful, has had many good results and several of his ideas for the social and industrial life are not rejectable at all.

From this point of view, I think, it is most desirable that the U.R.S.S. should be admitted to the League of Nations, just because I do believe on the influence exercised by it on the U.R.S.S. for abolishing wrong and unfair ideas. On the other hand, a real christian organization should never refuse to adopt certain ideas and methods coming from the U.R.S.S., if these would be even in indirect accordance with christian principles. The thus created cooperation, even with such a negative power, would positively help for the sooner accomplishment of the ideal of World peace.

The question, however, of the admission of the U.R.S.S. to the League of Nations, from the Christian point of view, is a pure question of promoting the World peace. If the cooperation with the U.R.S.S. in the political and social field will promote peace, no doubt that the U.R.S.S. must be admitted to the League. If this admission means a danger for the peace, certainly must not. The solution I think is given by itself, through the simple thought: Is the christian and moral power of the League such as to impose the U.R.S.S. and lead the way to peace, then the admission is most desirable and will be a blessing; is the christian character of the League so weak as to be carried off by the negative power - if it is - the U.R.S.S. does represent, then it will be a disaster, primarily for the christian and then for the whole world.

Prof. Hamilcar S. Alivisatos D.D.

8. 7.1934.

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Opinion de M. Em. Radl, professeur à l'université de Prague,
Président du Comité national des Unions chrétiennes de jeunes gens de Tchécoslovaquie.

The admission of Russia into the League of Nations will be a political matter; I do not know if anybody earnestly asks to-day, if and how far the members of the League are or have been christians - The Japanese f.e. -. From this point of view any protest against the admission of Russia to the League from any christian organisation would be understood as a political action and I am afraid christianity would not be helped by such an attack. It would be therefore advisable, if I understand the situation, not to discuss such a protest at all.

It would be hopeless to expect that in the next future the policy of Russia towards the religion will change and that under the new situation, the Russian government being bound by the statutes of the League, christianity could be somehow helped in that country. I for myself, I would accept Russia into the League without any religious hopes at all and would show upon the situation of the religion in other countries: Russia is hostile by principle; other governments are perhaps more polite, in practise however, there is some difficulty to-day to see, what is a true christianity and what not. Are the German Christians christian? Is Mexico christian? It is better not to discuss such questions.

If I am permitted to report about the feeling in my country, a great, an overwhelming majority of the population would accept Russia into the League with satisfaction; they do not generally think upon the religious complications (though our protestants are in favour of the admission as protestants) but they find it natural, and hardly anybody would understand just religious protests against the admission. Against the admission would vote in my country only some political reactionaries, who have nothing to say about christianity.

Is it clear that in this letter nothing is contained which would approve of the policy of the Russian government against the religions?

5. 7.1934.

Em. Radl.

Opinion de Miss Maude Royden (1).

I am wholly in favour of the admission of the U.R.S.S. to the League of Nations. I earnestly hope that the Russian Government may agree to apply for admission. Many of us disagree with much that is advocated by Russian theorists, still more with the deeds by which the Bolshevist Government has come to power and remained there: other countries however are guilty of crimes which deserve reprobation from Christian people, but which have never been regarded as a reason for excluding them from the society of other nations.

I should add that I am not myself opposed to Russian theory, except as regards the use of violence.

A. Maude Royden.

11.VII. 1934.

(1) Miss Maude Royden, pasteur auxiliaire de City Temple de 1918 à 1920, écrivain connu, prêche actuellement au Eccleston Guild House.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No.29. September, 1934. Articles Series. 2 rue de Montchoisy.

We publish below an article concerning the meetings of the World Alliance for International Friendship through the Churches and of the Universal Christian Council for Life and Work as well as the Youth Conference convened at the same time by the above two organisations - which meetings were held at Fanö, Denmark, from the 22nd to the 31st of August 1934.

Despite its length, rendered necessary by the importance of the questions dealt with, this article is not an official or complete record of the deliberations. It aims only to bring into prominence the principal preoccupations of the meetings in question.

CHRISTIAN FORCES AT WORK.

Meetings of the World Alliance and the Universal Christian Council at Fanö.

The meetings recently held at Fanö, Denmark, from the 22nd to the 31st of August 1934 by the World Alliance for International Friendship through the Churches and the Universal Christian Council for Life and Work constitute a new and most encouraging proof of effective oecumenical Christian collaboration. Moreover the International Youth Conference convened by these two organisations revealed in a tangible form the unity of their common efforts. The various Christian Churches, with the exception of the Roman Catholic Church, took part in these discussions. Moreover the majority of national committees affiliated to the World Alliance were represented. About 200 persons were present from some 30 countries. There were, furthermore, fraternal delegates present representing the International Missionary Council, and the World's Alliances of the Y.M.C.A. and the Y.W.C.A. respectively.

The meetings of the Alliance and the Council were presided over by Lord Dickinson and the Bishop of Chichester who were assisted by the joint General-Secretary of the two organisations, Pastor H.L. Henriod, who submitted a very full report concerning the activities of both organisations; as well as by Dr. Schönfeld of the Research Department and Professor Adolph Keller, the Honorary Lecturer of the Universal Christian Council.

Two general questions - Church and State, and the Church and the Nations - were discussed in joint sessions in which members of the Youth Conference participated.

The study of these questions had been prepared by the Research Department of the Council. At Fanö various rapporteurs formulated their ideas, and their addresses were followed by a general exchange of views in the course of which some 30 delegates spoke. manifold aspects of the problem were raised dealing both with the duties and rights of the Christian Church as seen by the light of existing situations, and with special reference to the National Socialist Revolution and international relations generally.

Furthermore, the Youth Conference adopted, as the result of friendly and moving discussions, a number of resolutions which were formally presented to the meetings of the Council and the Alliance. One of these resolutions, for example, urges that the Church must never be a mere function of the State, and should never give its support to any war no matter what the circumstances. Another recognises that the rights of conscience transcend those of any State, and asks for the institution of a civilian service for conscientious objectors where such service does not yet exist, in order that they may no longer be treated as criminals.

Various questions were examined separately by the Council and the Alliance. As regards the Council the highly important deliberations

concerning the religious situation in Germany must be especially emphasised. For some months past the Council and the leaders of the German Church had been in contact both by correspondence and by interviews.

The German delegation was presided over by Bishop Heckel who is in charge of relations between the German Church and the Churches of other countries. On the other hand the Confessional Synod of Germany had let it be known that to its great regret it was not in a position to send representatives to Fanö in response to the invitation of the president of the Council.

Both in public session, and later during long private discussions, the members of the Council examined every aspect of the situation not only from political and theological points of view, but also in the light of the Gospel. It was a friendly but most searching discussion.

Finally the Council adopted by a very large majority the following conclusions:

I. The Universal Christian Council for Life and Work, meeting at Fanö, August 24-30, 1934, after common prayer and consideration of problems which at the present day confront the Church throughout the entire world, has resolved to invite the Christian Churches to undertake during the next few years in international cooperation and oecumenical fellowship a fresh examination of the problems of the relations between the Church, the State and the Community in the light of the fundamental conceptions of the Christian faith.

II. Grave anxiety was expressed by the representatives of the Churches in many different countries lest vital principles of Christian liberty should be endangered or compromised at the present time in the life of the German Evangelical Church. The Universal Christian Council believes that it is the special task of the oecumenical movement to express and deepen the sense of mutual responsibility in all parts of the Christian Church. And accordingly

Animated by feelings of cordial goodwill to the German people,
Profoundly grateful for the invaluable contribution of the German Evangelical Church to the life and theological thought of Christendom,
Dissociating itself from every political motive,
Recognizing the peculiar difficulties of a situation of revolution,
And Acknowledging the sins and shortcomings of the Churches which its members severally represent,

The Council declares its conviction that autocratic Church rule, especially when imposed upon the conscience in solemn oath; the use of methods of force; and the suppression of free discussion are incompatible with the true nature of the Christian Church,

and asks in the name of the Gospel for its fellow-Christians in the German Evangelical Church

freedom to preach the Gospel of our Lord Jesus Christ
and to live according to His teaching,

freedom of the printed word and of Assembly in the
Service of the Christian Community,

freedom for the Church to instruct its youth in the principles
of Christianity, and immunity from the compulsory imposition
of a philosophy of life antagonistic to the Christian religion.

III. The Council approves and endorses the steps taken in its name by its President the Bishop of Chichester.

IV. The Council desires to convey its sympathy to all its fellow Christians in Germany in the difficulties and perplexities of the

present time, and to remain in friendly contact with all groups in the German Evangelical Church.

V. The Council desires to assure its brethren in the Confessional Synod of the German Evangelical Church of its prayers and heartfelt sympathy in their witness to the principles of the Gospel, and of its resolve to maintain close fellowship with them.

VI. The Council instructs the Administrative Committee to take whatever steps are judged most appropriate and desirable to communicate the concern expressed in this resolution to the authorities and members of the German Evangelical Church, and to follow up the principles which it sets out.

Before a vote was taken on the above resolution, Bishop Heckel read the following declaration on behalf of the German delegation:

"The German Delegation expresses its gratitude for the brotherly spirit shown to a large extent during the session of the Universal Christian Council this year at Fanö. The delegation further expresses its thanks that a real effort has been made in the above resolution to speak with understanding and a full sense of responsibility and even in this time of conflict to consolidate the bonds between the German Church and the Oecumenical Movement. In spite of this, the German Delegation finds itself unable to give its vote to the above resolution. The Delegation repeats the opinion which it has frequently expressed that public resolutions cannot help the inner developments in the Church in Germany. It is our conviction that the Universal Christian Council must keep clearly before its eyes and consider with a special sense of responsibility the limits of its oecumenical task in relation to the inner affairs of one of its member Churches. It must do this for the sake of the future of the Oecumenical Movement itself. The German Delegation believes that the new epoch in the life of the German people and in the life of the German Church has thrown up a rich variety of positive problems for the Churches of the World. And it is also confident that the Church of the German Reformation, according to God's gracious will, will itself master its present difficulties. The German Delegation believes that it is not for us as Christians to ask for the help of men, but to appeal in the spirit of deepest seriousness to the saving help and power of God. In particular the German Delegation protests, for the reasons which have been given in detail to the Council, against the following points:

1. It rejects the interpretation that there is in the German Church "autocratic rule". What is described as "autocratic Church rule" is in fact the concentration of the Church administration and measures of ecclesiastical procedure.
2. The German Delegation repudiates the view that in the German Reich the free preaching of the Gospel, in written and spoken word, is in any way endangered or that due protection is not afforded to the Christian education of Youth. It attests, on the contrary, that the general situation in the Germany of today gives far more possibility for the preaching of the Gospel than ever before.
3. The German Delegation rejects the one-sided stress on a particular group in the German Church and the approval given by the Council to the special theological view of that group. The Delegation finds in this an attitude to the international situation of the German Church which transgresses the limits of the task of the Universal Christian Council in a very questionable way."

The Council also considered preparations for a second Universal Conference on Life and Work to be held in 1937 in collaboration with other religious movements. It was agreed that this conference would provide an occasion for a general survey concerning the Christian attitude to social questions, both since the Stockholm Conference in 1925, and with respect to the future.

Finally, the Council adopted a series of concrete proposals concerning the development of an oecumenical seminar, the International Christian Press Service, reform of the calendar, etc.

The World Alliance for its part decided to follow up a consultation undertaken with its national groups with a view to discovering their attitude towards international relations in general and the League of Nations in particular. The Alliance proposed to take once more appropriate action with a view to pressing upon the League of Nations the extreme urgency of measures of protection for the Assyrian Christians.

With regard to the entry of Soviet Russia into the League of Nations, against which no objection was raised, it was pointed out that the very fact of membership in the League implied recognition of the liberty of conscience and freedom of worship.

With regard to disarmament, the Alliance urged Christians everywhere to recognise their heavy responsibility in face of the present difficulties which must at all costs be overcome by energetic action.

With regard to the traffic in arms, the Alliance pointed out that the world-wide rearmament is one of the most menacing dangers at the present time for peace and security and that the private manufacture and traffic in arms exercised a sinister influence upon the efforts for disarmament, and should therefore be controlled and eventually suppressed. It was the duty of the Executive Committee and the national committees of the Alliance to promote and enlighten Christian opinion in these matters.

Following the presentation by the Youth Conference of its resolution concerning Conscientious Objectors, the Executive Committee decided to ask the national committees to pronounce an opinion on this vital question which is to be placed upon the programme of the International Council for 1935. This resolution requests that in the case of those countries where compulsory military service still applies, there might be for example the inauguration of a civilian service permitting conscientious objectors to serve their country otherwise than by military service. (*)

The joint religious services, together with the friendly and informal welcome extended by Bishop Amundsen and his Danish colleagues were a great help to the deliberations of the Alliance and the Council. The meetings at Fanø were conducted in an atmosphere of truth and Christian fellowship. The oecumenical movements are certainly progressing and gathering strength.

(*)The official text of the resolutions will be forwarded on application to: The International Christian Press Service, 2 rue de Montchoisy, Geneva.

INTERNATIONAL QUAKER CONFERENCE AT PRAGUE

by Bertram Pickard

Secretary of the Friends Centre in Geneva, and representative of the Geneva Group of Friends upon the International Committee responsible for the organisation of the Prague Conference.

True to the Quaker practice of widely shared responsibility the Society of Friends in the world is highly decentralised. There are some forty autonomous groups of Friends (including twenty-nine in the U.S.A.). There is no Quaker world headquarters, though there is an active and ever increasing cooperation achieved between the groups.

The first world Quaker Conference ever to be held was the "All-Friends Conference" held in London in 1920, when the Society of Friends took spiritual stock after the tremendous experiences of the War. The initiative for that Conference was taken by an English Committee. A similar initiative is now being taken by Friends in America with a second All-Friends Conference in view perhaps in 1937.

Since 1920 there has been a steady development in the cooperative international service as between British and American Friends which began in relief service during the War. Furthermore, as a result of this service new groups have come into existence in Germany, France, Holland, Czechoslovakia and elsewhere; whilst some older established groups both in Europe and the East have been brought into more regular relation with the Society of Friends as a whole.

A recent development has been the organisation of a series of relatively small Quaker Conferences, the main purpose of which is to foster a truly international consciousness in a Society that is no longer, as once was the case, almost exclusively Anglo-Saxon, but has become enriched by many new elements drawn from the continent of Europe and elsewhere. The first tentative step was taken at Elsinore (Denmark) four years ago. There followed in the three succeeding years Conferences respectively in Paris, Amsterdam and Geneva; whilst this year from August 24th - 28th the fifth of the series was held in Prague, or more accurately speaking in the little village of Zbraslav, a few miles from Prague on the river Vlatava.

Some 40 delegates attended the Conference apart from members of the Czech Group, the following thirteen countries being represented: Austria, Bulgaria, Czechoslovakia, Denmark, France, Great Britain, Germany, Holland, Irish Free State, Norway, Sweden, Switzerland; United States.

The programme at this as at previous conferences was of a very flexible nature leaving room for a natural organic development of the discussions. The central theme of the Conference was "From Vision to Action"; whilst an endeavour was made to begin each day with a consideration of fundamental spiritual realities, leaving the later sessions for discussion of practical difficulties encountered by this, that or the other Group. For example two Groups (i.e. Vienna and Prague) urged especially the present-day difficulties of Youth when so many roads are closed to a normal healthy life of work and recreation; whilst another Group (Geneva) brought forward the vexed question of Compromise, especially in the sphere of politics.

No attempt was made in the short time available to arrive at definite conclusions, still less precise resolutions or statements. It was felt that time was better spent in making sure that each group and representative had full opportunity for expressing the thoughts and concerns that lay closest to mind and heart.

Moreover, since this was the first time that an international Quaker gathering had met in Czechoslovakia, special opportunity was given for meeting not only the members of the Quaker Group in Prague, but also a considerable number of leaders in local, religious and social life with whom the Prague Group of Friends is in friendly contact. For example the Conference was privileged to listen at the Spolecensky Club in Prague, where the members of the Conference were graciously invited to lunch, to an authoritative address on the religious life of Czechoslovakia by Professor Hromadka of the Theological Faculty of the University of Prague. Again at one session held in the grounds of the Castle of Zbraslav, kindly placed at the disposal of the Conference, a considerable number of visitors shared with the Conference three addresses by leading representatives of English, American and Irish Quakerism - namely Dr. Joan Mary Fry, Prof. Rufus M. Jones and Senator James Douglas - which addresses were followed by a brief account of the recent international development of Quakerism given by Mr. Carl Heath (General Secretary of the Friends Service Council, London).

The Conference was generally voted to be the most successful of the series, not the least factor in assuring this success being the unstinted and efficient service of the local group of Friends in all matters appertaining to the inner and outer harmony of the gathering.

World's Young Women's Christian Association in Conference.

Four years after the Headquarters of the World's Y.W.C.A. had been moved from London to Geneva, the World's Council was summoned to meet in that city, and from September 3-7 held its sessions with 104 members, including the Executive Committee and Officers, Staff and five fraternal delegates, between them representing 29 countries. As the Council had been preceded by a ten days' Study Course in which more than 100 leaders, many of whom remained for this Council meeting, had worked together, a very delightful additional fellowship had been created. The subject of the Course were: the Christian Approach to International, Social and Economic Problems; and Biblical research on "the Heritage of our Faith". In the former subject much help was received from members of the Secretariat of the League and of the International Labour Organisation, and also from a French professor of Economics; in the latter leadership was contributed by one of the professors at Selly Oak College (England), and also by Mademoiselle de Dietrich of France. It was very clear that the two subjects called for much cooperation and that our Christian life must be continually reinforced both as to thought and action. A great desire was expressed for further study and conference on Christian principles as applied to modern economic conditions.

The Council met with a very special sense of responsibility for laying down new lines for the future; its first years with Geneva instead of London as headquarters had greatly increased certain trends of helpful cooperation both with the League of Nations (especially its humanitarian sections) and with the other Christian International organisations, such as the World Alliance of Y.M.C.A.s, the Universal Christian Council for Life and Work, etc. But the immense problems raised today by the crisis in many parts of the world may lead to the necessity for less centralising of the work, and for developing certain policies for regional cooperation and conference. This was emphasised by the calls that were voiced from some countries in the Pacific area. The outcome of the reports brought from the Far East by the World's Y.W.C.A. President, Miss van Asch van Wijck, and its general Secretary, Miss Niven, after their year's tour, was that the Council voted four places among their eight Vice-Presidentships to representatives of Australia, China, Japan and India, and voted the use of more money to bring representatives from the Far East to special meetings. Invitations were received for the next meeting of the World's Council, both from China and India, and it was decided that a meeting be held in the Orient within three or four years, deep regret being expressed that it had been necessary after all to hold the meeting of 1934 at headquarters instead of in China owing to various difficulties, notably that of finance.

The family of nations, so far as the Association goes, is once again increasing and at this meeting Malaya became fully affiliated and a voting member of the World's

Y.W.C.A. Three other countries were advanced from the category of "pioneer" work to the status of "corresponding" but still non-voting members: Belgium, Estonia and Syria. The accounts given of the advance in each of these countries showed the devotion with which leaders had worked and the real right of these Associations to take their place with others more highly developed. There had of course been some causes of regret: the withdrawal of Finland and of the greater part of the South African Association, and in quite another category the decrease in membership in a few countries where the National Association is facing difficulties from some nationalizing tendency, whether in Church or State. These very tendencies led to extremely interesting discussions, for some of which special memoranda had been prepared. The growth of Church Youth Groups in many lands has brought encouragement from one point of view, as the Association stands firmly for the development of membership in the Christian Church. But it has also entailed loss to young people, when all the international and oecumenical contribution and the opportunity for lay leadership which the Association can bring to them are excluded by some undue nationalizing tendency or by a lack of desire for federation with other bodies which could ensure wider fellowship. There was a deep sense that within this association family when one member suffers, all the members suffer with it.

One outstanding feature in the Y.W.C.A. has always been the help given by some of the more advanced National Associations to the work in lands less able to bear all their own burdens, but the crisis of the last few years has changed the balance here. The Association of the United States, the greatest in numbers and power among the National bodies, has been obliged to curtail greatly the number of the American Workers it has always supplied to other Associations (especially in China, India and South America) and is now maintaining only 24 such permanent workers. It is, however, allotting more money towards "non-recurring projects", among them the training of workers, who are nationals of some country where preparation for leadership is not so easily obtained. Denmark and Sweden together are now paying for a Danish Secretary in Ceylon, whose salary has hitherto been paid by the United States; Canada has taken over one such Secretary; and so, though the loss is very great, some slight adjustments of the burden have been made.

Miss van Asch van Wijck was ^awarmly welcomed again as President and a new executive Committee was elected for the coming four years; including the ten officers, these members now represent 15 countries. Their next meeting will probably be held late in January 1935 and in the following June. In a short account such as this no idea can be given of the exhilaration and courageous forward looking of the Council meeting, but all who were present were evidently profoundly impressed with the sense of fellowship and with the greatness of the opportunities to which God is calling the Association and for which they confidently believe He is giving insight and power.

The Universal Christian Council and the German Reich
Church Government,

The Universal Christian Council's resolution at Fanø on the German Church situation has already been published in No. 29 of our International Christian Press and Information Service, together with the German Delegation's protest on this subject. In the meantime, two further comments on this resolution have appeared and they contain in fact the official attitude of the Reich Church Government, and the proclamation issued at the "Bishop's Day" on September 13, 1934.

As regards the objections here raised to the attitude of the Universal Christian Council, it must be stated that to some extent they do not touch the actual matters with which the resolution of the Universal Christian Council is concerned, and, moreover, that they do nothing to relieve the anxiety of the Churches of the Universal Christian Council which, on the contrary, has been intensified during the last few weeks by many of the proceedings of the Reich Church Government. Detailed information on these latest developments will be published in our next issue. In connection with the comprehensive statement on the Fanø meeting which the Bishop of Chichester, in his capacity as Chairman of the Council, contributed to The Times, we here once more quote his own words:

"It must be said again that it is a resolution based entirely on religious grounds. It must also be said that, as the German protest itself admitted, it is the fruit of a brotherly spirit and of an effort 'to speak with understanding and a full sense of responsibility, and even in this time of conflict to consolidate the bonds between the German Church and the Oecumenical Movement.' It recognizes the great importance of the contribution which the German Evangelical Church can make to Christendom as a whole. But it does not conceal the deep anxiety, however kindly expressed, which all the Churches of Christendom now feel about the German Church. Nor does it hide the fact that the wrongs which it so gravely sets forth are doing deep injury to the German Church and imperil its whole future."

I. In the first of these texts, the Reich Church Government rejects the criticism of German Church conditions, and states that, while fully recognizing the sins and shortcomings of the Church, such criticism must none the less be regarded as "entirely erroneous." Why, it is asked, did the Universal Christian Council not hold its meeting in Germany, in order to form for itself a free and undisturbed judgment? Its resolution would have been formulated quite differently. It is possible to ask, the document continues, whether the Council, with its sharp criticism of the inner affairs of the German Evangelical Church, has not overstepped the limits of its competence. It has created a particularly painful impression that the Universal Christian Council should feel obliged to ask for freedom to preach the Gospel and to bring up the young according to the principles of the Christian faith and to protect them from the influence of a view of life that is in contradiction to the Christian faith. Such reproaches cannot be levelled at the country of Martin Luther, who won the freedom of evangelical faith, and at the state of Adolf Hitler which emphasises the unassailability of the confessions and which aims at a Christian State. The text of the Reich Church Government also goes on to enumerate the great achievements of National Socialism in social, social-ethical and cultural matters, and presents them as examples of "practical, positive Christianity." The Universal Christian Council, it continues, "has seen with the eyes of an inadequately or wrongly informed foreigner. It has not understood National Socialism, and has based its judgment on the

particular views of small theological groups in Germany." The Church's official communiqué closes with an appeal to the badly informed Council and an emphatic statement that the Reich Church Government will continue on its way and will remain free in its decisions.

II. In the proclamation of the "Bishop's Day" it is first of all emphasised that the German Evangelical Church is ready, in oecumenical cooperation and fellowship, to take part in the re-examination that it is proposed to make in the next few years of the relations of Church, State and Community, in the light of the fundamental principles of the Christian faith. It declares its fidelity to the Creed of the Reformation, namely, the universal sacerdotalism of all the faithful, and the warning which the Universal Christian Council felt obliged to address to the German Evangelical Church is rejected as groundless. It is the most sacred duty of the responsible German Church leaders to live according to God's word. Assurance is expressly given that no holder of office in the German Evangelical Church has been, or will in the future be, placed under any compulsion in the preaching of the Word or in the administration of the Sacraments. "A pastor is only bound to his conscience and to his ordination vows and therefore to the living Lord of the Church, and he is bound by nothing else in the National Socialist State which, with its vast social-ethical activity and its guarantee of order and unity in State life, has opened up great new possibilities for the proclamation of the Gospel." The measures now being adopted for exterior reorganisation in the life of the Church are in keeping with the age-old wish of the people of the German Evangelical Church. They serve the genuine purpose of the Church in paving the way for the preaching of the Gospel to the German nation of today and, according to the Lutheran conception, are only to this extent a question of faith.

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No 33

Series of Articles

September 1934

AMERICAN REFUGEES

A Brief Account of "Subsistence Homesteads"

by Clarence E. Pickett

The writer is the General Secretary of the American Friends' Service Committee, Philadelphia, and also Assistant Director of the Division of Subsistence Homesteads of the United States Department of the Interior.

During the summer of 1931 President Hoover requested the American Friends Service Committee (Quakers) to undertake child-feeding in the bituminous coal fields of America (Studies had shown that in these areas, particularly in Pennsylvania, West Virginia, Maryland, Kentucky, Tennessee, and Illinois, were the most acute spots from the point of view of undernourished children.)

During that winter about 42,000 children were fed by this organization. Studies were also made of the causes lying behind the large scale and long time unemployment, and experiments began in alterations. The load of permanent unemployment in the bituminous mines is about 200,000 families, and these are scattered in small isolated communities, usually away from other forms of industrial employment.

The population is largely American Stock, although in the northern coal fields Welsh, Polish and South Europeans prevail. Most of the American miners have some agricultural background.

Experiments were tried by the American Friends Service Committee in transplanting permanently unemployed miners to small allotments of land, and also efforts were made to retrain men for new skills especially the handmaking of furniture, weaving, and wrought iron work. While these efforts were small in volume, they were reassuring as an indication of what might be done if funds were available on a sufficiently large scale.

May, 1933, Congress appropriated a fund of \$25,000,000 to be used not only for stranded populations in coal mining areas, but in other over populated industrial communities for the development of what was termed "Subsistence Homesteads".

A number of members of the staff of the American Friends Service Committee were asked to give assistance to the administration of this fund.

During the past year, seven communities have been begun on the new basis. The procedure usually involves purchase of from 1000 to 1500 acres of land, dividing it into small individual homesteads - sometimes retaining a large tract for cooperative farming and dairying, providing housing, running water, necessary fencing, fertilization of soil, and seeds.

The very important item in the development has been the selection of homesteaders. Usually there are about ten applicants for every homestead available. It is frankly admitted that not all the people in the unemployed communities can make good in such an undertaking. Those who have the most likelihood of success from the point of view of health, aptitude, personal and family habits, etc. are chosen.

It is also believed by those who are in charge of the administration that the weakest point in our American government is in the local communities. Experiments are being tried out in various types of community control, with a prevailing emphasis on cooperative features.

In each of the new stranded population communities, shops have been provided for weaving, carpentry, cabinet making and iron work. Also, the cooperative purchase and sale of provisions for the community is being worked out. Certain modifications in the usual school procedure are being initiated and inaugurated in an attempt to make the school more adequately meet the educational needs for adults, as well as for children.

In most new communities that are formed, there has been either the binding element of religion or of a fellowship between families who wished to be together. No such common bond exists in the communities now being formed.

It is hoped that the educational facilities, together with the cooperative features of the community life, may furnish the cement which will bind the new group together, and will create a spirit of joyous and creative achievement.

To build a new community from the start is difficult and there are many obstacles in the way of achieving the results we all covet. This opportunity does, however, seem to be a rare one for those who desire to give opportunity for the fuller and richer life for heretofore under-privileged workers.

I believe that the experiments are worth following with considerable interest.

Washington, July 19, 1934.

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Articles Series.

October 1934.

SURVEY OF THE WORK OF THE XVTH ASSEMBLY OF THE LEAGUE OF NATIONS

At the recent Assembly of the League of Nations, attention was concentrated in particular on the admission of the Union of Soviet Republics. Both the religious and the secular press have given a good deal of attention to this question. The following article, which mentions briefly the entry of the Union of Soviet Republics, aims principally at giving information on the other questions with which the Assembly dealt and which must be indicated to Christian opinion.

The two most outstanding events of the recent Assembly of the League of Nations were: the admission of the Union of Soviet Republics and the debate on the Minorities question. A further stage towards universality was reached, moreover, by the admission of Afghanistan and Equador. In addition, as in other years, the Assembly drew up a schedule of the regular technical activities of the League of Nations and indicated the points on which it seemed most necessary to concentrate them.

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The debate on the admission of Russia brought into conflict on the one hand those who attach prime importance to the need for bringing the League of Nations nearer and nearer to the point of universality, with a view to consolidating peace, without being essentially concerned with the political systems in force within the States in question; and those, on the other hand who, while recognising the value of enlarging the League of Nations, are opposed to the admission of members whose interior régimes and international politics do not provide all possible guarantees that they will respect the international obligations laid down by the League of Nations Covenant. In other words, the debate was between those who regard the League of Nations first and foremost as a political association and those who regard it primarily as a moral association.

If, in the discussion, political doctrine prevailed over moral doctrine, it showed none the less that preoccupation with religion and morals played an important part. It was indeed difficult, in a gathering of nations which have varying political conceptions and methods, and which have by no means clear consciences on religious and moral questions, to exclude a nation which undertakes to accept the conditions of the community. And in any event, the resolutions of the League of Nations relative to Georgia, Armenia and the Ukraine remain intact, and religious liberty must be respected.

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The question of Minorities became even more acute this year than in the past. Poland proposed the generalisation of the system of the protection of Minorities, to be achieved through the summoning of an international conference to work out a universal convention. Poland considers that the present system is inadequate, since it only involves some members of the League of Nations, while others remain free from any juridical obligation in this field. Intervening with dramatic effect, Poland declared that unless a general and uniform system of protection for minorities were put into force, she would feel obliged from now on to refuse any collaboration with international organs as regards the control of her application of the system of minorities protection, since the interests of her Minorities were in any event protected by the basic laws of the Polish State. In reply, France, Great Britain and Italy, who are parties to the Minorities Treaties, declared that these treaties could not be denounced uni-

laterally by one of the parties to them. An important number of countries supported the Polish proposition, but it encountered strong opposition from several States which hold the view that to attempt to impose the present system of minorities protection on countries within whose territory populations differing in race, language or religion do not exist, would amount to the creation in these countries of an artificial problem. In the end, Poland withdrew the proposition, since it was impossible to secure unanimous agreement.

In some form or another, a modification will have to be found of the system at present in force for the protection of minorities, for the present procedure does not give complete satisfaction either to those who are to benefit from it or to those on whom it is imposed. The system must be made more coherent. Why is there no permanent commission for minorities, for example, such as exists in other spheres of League of Nations activities ?

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In the political field, the dispute between Bolivia and Paraguay seems on the way to solution. Having been called upon by the two parties, under Article 15, to deal with the dispute, the Assembly undertook the procedure of reconciliation which this article provides. It is developing with speed.

In the economic and financial field, the Assembly declared that the dominant characteristic of the present economic situation was to be found in the contrast between the national economic revival which is taking place today in a number of countries, and the tension to which the international economic equilibrium continues to be subjected. This contrast is due to a large extent, if not entirely, to the measures that the different countries have adopted to restrict trade, originally with the purpose of lessening the effects of the crisis at home. But in certain countries these efforts have resulted, not in the prosperity that was expected, but in an unsettling of prices which it is extremely difficult to remedy. It is therefore more important than ever that the League of Nations should examine the possibilities of common action. An enquiry is absolutely necessary into the causes, scope, remedies and results of compensation and "clearing" agreements. The agreements were worked out in the first place to remedy the disturbances that had occurred in the operation of trade mechanism between countries which apply the reduction of exchange or a policy of the establishment of quotas; but they now play a far more important part in the regulation of economic relations and are certainly on the way to becoming an essential element in the trade policy of a large number of countries.

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In the field of hygiene, the Epidemiological Information Service of Geneva and Singapore, which gives information on and fights epidemics all over the world, and which in 1921 interested only eleven countries, was extending its activities, in 1933, to 148 regions. With the assistance of the League of Nations, the Sanitary Services of Greece have been reorganised, and in China, where the Nankin Station of Applied Hygiene forms the centre of the struggle against epidemic diseases, Shanghai, - and this is a remarkable result, - has been immune from cholera for two years.

In the humanitarian domain, the Assembly asked the States to give all possible attention to the conclusions of the enquiry carried out by the Committee on the Traffic in Women and Children on the subject of the abolition of licensed houses. It is recognised that the licensed house, far from providing a solution of the problem of prostitution, acts in fact as a direct stimulant to the traffic, and that the countries which have abandoned this system have no desire to return to it. As regards the protection of children, the Assembly created an information centre in the Secretariat, to be entrusted

with the collection of documentation on all questions relating to childhood, with a view ultimately to giving expert direction to the activities of the States and associations. The creation of this centre opens up a new field of action.

The Assembly recorded the satisfactory results obtained through the application of the Conventions on Opium, and in particular of the convention for the limitation of lawful manufacture. But, on the other hand, alarmed by the development of secret manufacture, especially in China, the Assembly urged the creation of a special control and recommended to the Governments the immediate adoption of a plan for an international convention for the repression of illicit traffic. This plan tends to increase the penalties and to remedy the deficiency in legislation by which it is not always ensured that the offender will be caught when the offence is committed in a foreign country.

In the field of intellectual cooperation, mention must specially be made of the interest aroused by the "correspondence" and the "conversations" carried on by personalities of universal fame on subjects of international interest in the publication: "L'Esprit, l'Ethique et la Guerre." The Assembly noted the progress made in education by the League of Nations, and the important work done by the International Institute of Education through the Cinema.

Finally, the Assembly showed its interest in the collaboration of the Press in the organisation of peace, and took note of the work of the Madrid Conference of November 1933, which examined the practical means of preventing the diffusion of false news, and which urged in particular the constitution of a committee of experts to be entrusted with the working out, to this end, of a report on technical and financial measures. The Assembly discussed the possibilities of preparing and organising in the near future a conference of governmental press bureaux and of representatives of the Press.

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Such was the programme carried out by the XVth session of the League of Nations Assembly. Whatever apprehensions it may have aroused for the present and for the future, it can be said that the interest taken in its debates, and the desire shown by the nations to be associated with the work of the League of Nations, bear witness to the important place that this institution occupies in the life of the nations, who continue to regard it, in spite of its imperfections, as a political necessity and an indispensable organism of international life.

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LATEST DEVELOPMENTS IN THE GERMAN CHURCH SITUATION.

In the last report of the International Christian Press and Information Service, (No.32), we stated that the Reich Church Government's objections to the attitude adopted by the Universal Christian Council at Fanø, (to which, in the meanwhile, have been added many similarly expressed declarations), were not really related to the actual questions with which the Universal Christian Council of Churches, with the utmost seriousness and in full consciousness of its responsibility before God, was concerned, and that these objections did not relieve the acute anxiety felt by the Churches belonging to the Council.

This statement may be illustrated by a number of facts which are now becoming known, and by many profoundly disturbing events in the latest developments:

1. According to official communication from the Reich Church Government, for which at present in almost every instance Dr.Jäger seems to be responsible, there is no question of "autocratic Church Government" in the direction of the German Evangelical Church. We understand, from information that we have received, that a day after this statement was made, Dr.Jäger ordered the incorporation of the Regional Churches of Württemberg and Bavaria in the Reich Church. Such a procedure could not be expected to be carried out, in view of the well known attitude of these Churches, except by an act of force. The Regional Bishops of both Churches, together with their Church officials, at once refused to recognise this decree and declared anew that they, too, wanted a strong, united Reich Church, but under really spiritual and evangelical leadership.

This decree of incorporation was the result of a Church law passed by the last National Synod, about the proceedings of which the following facts are known:

Before this National Synod was assembled, a number of members who had been legally appointed, but who were not acceptable to the Reich Church Government, were excluded, in order to ensure an approved composition of the National Synod. This illegally composed National Synod had among its duties subsequently to declare the illegal decrees of the Reich Church Government legal. In the National Synod itself the representatives present from the Regional Churches of Bavaria and Württemberg and some other leading theologians and representatives of Church life raised solemn objections to the composition of the National Synod, and declared that the true unity of the Reich Church would not be furthered by the action of the Reich Church Government, but would, on the contrary, be destroyed. "The need of our conscience is all the greater since we are striving with all earnestness after a united Evangelical Church for our people. But this Church must be built on the strength of the Gospel in the spirit of truth and brotherly love, and it must grow out of the living congregations." In wide circles of Church life, in particular in the really active part of it, there is no longer any confidence left in the personalities of the Reich Church Government, or in the kind of government that they have hitherto displayed, or in their ecclesiastical point of view or in their theological foundations. Confidence in them has been lost through numerous breaches of the law and the constitution on the part of the Reich Church Government, through its failure to keep many of the promises that it made, through its worldly policy and use of force and through the continual application of State methods of force to achieve Church aims. In spite of this

solemn protest, new Church laws were passed by a German Christian majority, placing the full power of legislation in the hands of this Reich Church Government. There is also the well known Church law on the oath to be taken by pastors on assuming office, which met with resolute opposition from the overwhelming majority of pastors, and a Church law which subsequently confirmed the "legality" of the legislative and administrative measures taken by this Reich Church Government and which gave it further fully autocratic powers,- and all this in spite of the fact that by a number of judgments given in the regular courts of law, and in the opinion of leading jurists, these measures have been found illegal and an offence against the constitution of the Church.

From available news it further appears that Dr. Jäger, a few days after decreeing the incorporation, intervened in Württemberg in the severest possible manner, and attempted to remove Bishop Wurm and, making use of State power, which revealed once more in striking fashion the abuse of the arm of the State, tried to set up a German Christian régime, although, from authentic figures, only ten per cent of the pastors and five per cent of the adult members of the German Evangelical Church are German Christians. Dr. Jäger appointed an Ecclesiastical Commissioner, who met with determined opposition from the congregations and pastors. The same attempt has evidently been made in Bavaria, where the Protestant Parishes in all parts have risen as one man against the incredible attacks on their Bishop which have recently appeared in a large South German daily newspaper. Tens of thousands of Bavarian Church ^{people} were present at the confessional services and assemblies in all parts of the country, particularly in Munich, Augsburg and Nürnberg and gave their staunch support to their Bishop.*

2). In Dr. Jäger's official Church declaration mentioned above, it is again, as often before, stated that the confessions will not be touched at all and that it goes without saying that evangelical freedom of confession will be assured. A week later, Dr. Jäger declared publicly before four witnesses: "The confessions are capable of change. The confessions, in the course of development, must absorb new elements....The final goal that we have before us is the conquest of the confessions, the removal of religious schism from the German people. At the end of the process of development we see the National Church." With these statements, which are in keeping with earlier declarations, Dr. Jäger has made it clear that the aim and purpose of his work is a "German National Church" which shall take the place of the Christian confessions. These utterances are also in agreement with the declaration of the Reich Bishop, who said a few days later: "Anyone who cannot take part in the building up of this Church and who cannot fight for it as we are doing in the Third Reich, should keep quiet or stand aside. If he does not, I must compel him to. What we want is a Rome-free German Church. The goal at which we are aiming is: "One State, one People, one Church!"

At the same time, according to the latest news, the number of proceedings taken against pastors, and the number of suspensions and dismissals increases without interruption. In fact, there appear to be more than ever and they must now amount to about a thousand. From this information it seems all the more evident that these measures concern primarily pastors and members of congregations who feel bound by the Word of God and by their faith to stand in opposition. Moreover, there are methods of pressure and compulsion being applied to whole Church districts and circles, by which particularly poor districts are refused their additional allowances if they continue to support their pastors and Church leaders who are loyal to their confessions. In this struggle, many elementary foundations of the Christian life and faith are obviously threatened, when the Bishops themselves literally take the place of the consciences of

*Further information obtainable from the Int. Chr. Press & Information Serv.

their pastors. It also fills Church circles in other countries with intense anxiety and alarm, when Church authorities are prepared, as has happened recently in several instances, during the course of all these Church political compulsory measures, to proceed against their subordinates with threats and penalties if they fulfill their simplest duty, as Christians and as neighbours, towards those of their brethren who have suddenly been dismissed and have become homeless, and who have asked them for shelter for a while.

As a result of all these proceedings on the part of the National Synod and of events of the last weeks, it is understandable that whole groups of parishes, under the leadership of their pastors, should withdraw in deepest disappointment from the German Christian Movement, and that it should be just those groups which are honestly concerned with making the life of the congregations more real, and who do not feel able to approve all these injustices, and to call wrong right.

According to available reports, the extraordinary gravity of these developments, in spite of an unshakable sense of fellowship with the whole of German Protestantism, and a real desire for such fellowship, has intensified still further the growing anxiety of the Churches of the Universal Christian Council and has produced an increasing astonishment that the present responsible office of the so-called Reich Church should not only conduct a Church political campaign, carried out with the severest of compulsory measures, but should also be able to apply State methods of force in a way which looks more and more like an obvious abuse of the arm of the State, and which represents a hardly justifiable burden on any one State and Nation.

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INTERNATIONAL CHRISTIAN PRESS & INFORMATION SERVICE

2 rue de Montchoisy, Geneva.

No. 36. Articles Series. October 1934.

WHAT IS THE CHRISTIAN YOUTH OF EUROPE THINKING ?

From the essays on "Christ and World Friendship"* sent in by young Europeans who took part in the international competition, it is possible to gain an idea of the spiritual tendencies of at least a part of the youth of this continent.

One is conscious at once of a feeling of general anguish, of an impression of living in an epoch where confusion reigns in every sphere of life. "We are living in a time which makes us afraid", writes a Russian competitor from Estonia. "We feel as though we are living on a powder magazine, which a single spark may ignite. We are living at a time when atheism and religion are engaged in a terrible struggle, like two wrestlers interlocked." Everywhere this anguish is coloured by the profound bitterness which the war has left behind it. "They put up monuments to our fathers who were killed," says a Pole, "while we orphans are ourselves living war memorials."

This anxiety is accompanied by a universally critical spirit, which attacks in particular institutions of a political, international and national character. Youth confesses its disillusionment at seeing that these institutions are not fulfilling the hopes that it had placed in them. It looks with more sympathy and optimism on all forms of individual, voluntary cooperation: the World's Alliances of Y.M.C.A.'s and Y.W.C.A.'s, the World Alliance for International Friendship, the Scout Movement, etc.

Is world friendship, according to the theory of Christ, still possible? The majority of the competitors stressed very clearly the source from which authentic Christianity springs, namely, the commandments, but they do not always realise that Christ demanded not only that a man should love his neighbour as himself, but that he should love him as He, Christ, loved us. Most of the competitors, at all events the best of them, were equally successful in bringing out the fact that for Christ, who had praised the faith of the Roman centurion and given as an example of a neighbour the good Samaritan, there was no distinction possible between fellow-countrymen and foreigners, and they give the full value to the words of St. Paul: "There is neither Greek nor Jew, neither circumcised nor uncircumcised..."

Too many of the writers, however, after exalting the Christian law of love, limit themselves to vague sentimental effusions on the benefits of Christian love. They forget, in their optimism, that Christianity has existed for centuries and that the world has not been transformed. Their vision of the human heart is lacking in reality. Except for a few of the better ones, they have failed to measure the greatness of the obstacle: sin, and have not succeeded in revealing the whole greatness of Christ the Saviour.

And that is why many, I think one might say the majority, of these young people, even where they have not developed their ideas, have expressed with a sincere and often passionate sincerity the view that the essential condition for the establishment of world friendship is first and foremost the reform of the individual, the regeneration of the heart of each man; they have stressed the creative power of this individual feeling as a first step towards a transformation of the whole world.

The Judging Committee hoped to see the two aspects of the question handled in a single essay: individual regeneration through Christ renewed in the human heart, regeneration of political and social institutions through Christ integrated in humanity. In the absence of

*See the blue information sheet, attached.

this synthesis, the Committee's choice fell on two very different essays: one, by a young woman from Greece, develops with great clarity and faith the idea that the solution lies in the action of the individual, radiating, through the contagion of example, through the influence of Christ, across a larger and larger circle of individuals, until the whole of humanity is transformed; the other, by a young man from Denmark, built up on vigorous, if perhaps rather too categorical affirmations, shows what the reformative action of Christ in the social order should be.

The fundamental idea expressed in these essays is that the individual and society will establish this world friendship when the supremacy of Christ is recognised, when he becomes the corner stone of the new Jerusalem. These essays as a whole bring out the essential features of this supremacy of the Christ, which bestows on Christianity a pre-eminent authority. Man is bound to Christ by a unique relationship, that of the created being to his Saviour, for this present life and for eternity. Christ is identified with a practised ideal of saintliness and love. The test of His love is that it is capable of transforming hatred itself, of changing an enemy into a friend. The supremacy of Christ is still further established by the essentially spiritual character of the brotherhood which this love builds up. "True brotherhood", says a French competitor, "is not that of blood, but that of the spirit." The doctrine of Christ is a doctrine of service, and of service which does not stop short of self denial and sacrifice. "The principle of paganism," declares a Hungarian, "is to dominate; the principle of Christianity is to serve." The unique value of Christianity is, in the final analysis, its redemptive power. Christ has transformed the fellowship of sin into a fellowship of grace. Finally, the brotherhood of children of the same father is established in integral Christian unity: "That they all may be one, as Thou, Father, art in me and I in Thee." "The relationship between the father and the son," says a German very forcibly, "is not an imaginary relation, but a fact, a reality."

How is this Christian brotherhood to be integrated in the world? The historical development of Christianity seems, on the whole, to be inadequately understood. What Christianity has accomplished during the centuries in building up brotherhood between men is not always recognised. But, no doubt just because of this rather pessimistic and wrong view of the results obtained, there are general indications of a desire for an active theology that will put the inspiration of Christ at the centre of human affairs. These young people are in fact in agreement on a certain number of points. War, with a few exceptions, is sharply repudiated as being incompatible with Christianity. "Christ, in disarming His disciple, disarmed the whole of Christendom with him." "The idea of war must be as foreign to us as that of employing slaves." In the eyes of a fairly large number, the peace that Christ desired must also be a peace based on race equality and at the same time a peace brought about through justice in the economic domain. "We want peace between the palaces and the cottages". Many of the competitors regard as an essential task this struggle that is incumbent upon Christianity against poverty, for "hunger kills the soul." In addition to strong convictions, however, one would like to have encountered more penetrating ideas as to how the Church might exercise its influence with a view to the political and social transformation of the world.

In spite of a lack of constructive proposals, the desire to establish the supremacy of Christ in everyday life is very marked. An English competitor reproaches Christians with making of Christ something rare that is only brought out once a week and kept separate from life. In some essays, however, there seem to be glimpses of the solution; a good many contrast the softness of present day Christianity with the extraordinary vitality of primitive Christianity which,

thanks to the unity of its views, a profound fellowship of faith and a love for one another which was brotherly in the extreme, brought into being, in an equality at once spiritual and social, an entity so powerful that it broke the framework of the Roman world.

That is why, in looking here and there at the reflexions formulated by these young people, the idea seems to me to stand out that we must return to this vitality of primitive, conquering Christianity. Since those days, the unity of the human family has been broken, the Christian world, universalist in its essence, has become paganised and divided, under the influence of nationalist tendencies. Is it not true that the forces of violence which are running riot in the world today are reminiscent of the brutal methods of paganism? If Christianity becomes once more the leaven which makes the dough rise, it will be able, simply by the radiation of its interior force, by its explosive dynamic quality, to break up the pattern of the modern world and set going, by the invincible urge of the Holy Spirit, those revolutions which do not need bloodshed to make them radically profound. But, to achieve that, Christianity must be all in all; in the words of Berdiaeff: "Religion must become everything, a force that transfigures and illumines the whole of life from within."

These young people are vaguely aware that the political, international organisations, for which they retain their sympathy, have decayed because they have disregarded the source of life, and that the time has come to give this great body a soul again. It is from there that salvation can come, for if it is possible to despair of the ideal of purely human brotherhood, which is always relative, in proportion to man and his weakness, one could never despair of the ideal of Christian brotherhood, which is absolute and desired by God.

P. Bouscharain,

Chairman of the Judging Committee,
Geneva.

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2 rue de Montchoisy, Geneva.

No. 37.

Articles Series.

October, 1934.

CLEARING THE FRONTS IN THE GERMAN CHURCH CONTROVERSY.

In the last report given in the International Christian Press and Information Service on the Church situation in Germany, (No. 35), it was stated that the real unity of the German National Church would not be furthered by the actions of the Reich Church Government, but would more likely be destroyed. Events which have taken place in the meantime in the struggle within the German Church afford a further indication that the Church Government of Dr. Jäger is employing autocratic methods and methods, moreover, which have immediately resulted in the fundamental strengthening of the confessional front. The unity of the Reich Church is therefore a purely fictitious unity. It is maintained simply and solely by a small circle of men who, in order to achieve their aims, do not hesitate to call in the help of the police. The extreme crisis in the Church situation, which is shown by the removal from office of the Bishops of Bavaria and Württemberg, leaders on the confessional front, is reported upon briefly in the following paragraphs:

Bavaria. October 12. The Provincial Bishop of Bavaria, Dr. Meiser, was recalled. Two Commissars were appointed to exercise the authority of a Provincial Bishop of the Evangelical Lutheran Church on the right bank of the Rhine, one in Nurnberg, for Franconia, the other in München, for Old Bavaria (Altbayern). The Provincial Bishop refused to give up the office entrusted to him. Services of repentance and prayer were held in all the Churches and a declaration of protest read. On the same day, the headquarters of the Provincial Church Council were occupied by Rechtswalter Jäger, amid tumultuous scenes. Dr. Meiser was placed under house arrest. A Council of Brothers (Bruderrat) undertook the duties of the dismissed Provincial Bishop.

October 14. A further protest, including a vow of loyalty to Dr. Meiser, was made in Nurnberg, in spite of its being forbidden by the police. In München, hundreds of National Socialists reported themselves as protesting against the abuses of the party in Church politics. The Theological Faculty of Erlangen protested to the Reich Governor against the dismissal of the Provincial Bishop and against the breaking up of the Bavarian Provincial Church into two Church bodies. Both measures, the Faculty declares "are an offence against the brotherly love, fidelity and truthfulness commanded of God, and which the Church of Christ must fulfill."

What repercussions these events caused among Church people, especially in the simple countryside, is evidenced by the sending of a special deputation, from 60,000 peasants, to the Reich Governor of Bavaria, demanding that Bishop Meiser should be reinstated, and petitioning for the Church law changing Bavaria into two sees to be annulled. Moreover, out of some 14,000 Bavarian pastors, only 20 seem to have given their support to the Reich Church Government.

Württemberg. A similar situation has developed here. The putting out of office of Dr. Wurm, who has been kept a prisoner in his own house, has been pointed out by the Bishop himself, and by the Confessional front, as illegal. In agreement with the Theological Faculty of Erlangen, the Evangelical Theological Faculty of the University of Tübingen has also declared that for the leadership of the Church to remain in the hands of the present Reich Church Government would mean a procedure contrary to the definite claims of the New Testament. On October 10 a vote of confidence in the dismissed Provincial Bishop, Dr. Wurm, was passed by the majority of the dis-

solved Provincial Church Meeting, and unreserved readiness was expressed to work for the formation of a really united and really evangelical Reich Church.

Prussia. The Congregational Meeting: "Under the Word", which had been summoned in Düsseldorf for October 14, and at which Praeses Koch and Bishop Wurm were to speak on "The decisive hour in the German Evangelical Church", was forbidden, on the instructions of the Reich Bishop, shortly before it was to assemble. The request to leave the huge hall quietly was complied with by the 50,000 people present from the various districts of the Rhineland and Westphalia, after common prayer and the singing of the hymn "Ein feste Burg". To make up for the forbidden demonstration, the announced speakers gave addresses in the Churches of Düsseldorf, which were filled to overflowing.

The attitude of the German Christians, who support the Government, is expressed with particular clarity in the circular letter from their Württemberg leader, Rehm. In this circular letter he calls the measures of protest adopted by the Confessional front "a pestilence which lurks in the darkness"; it must be exterminated root and branch; the work of the instigators and underminers among the rebel clergy must be put a stop to; indeed, these men must be got rid of as an element that is injurious to the nation and to the state. In contrast to this violent attack is the method of expression employed in the decree of the National Socialist Party of October 12. Although here, too, the case for the Reich Church Government of Dr. Jäger is expressed with all clearness, it is also an example of the calm and expert manner in which it is proposed to conduct the Reich Bishop's propaganda. The final attitude of the Reich Government to the latest events should be forthcoming in the statement which the Führer and Reich Chancellor Adolf Hitler will make to the Reich Bishop on the occasion of the taking of the oath.

In the meantime, on October 19, the meeting of the Confessional Synod has taken place at Dahlem, Dr. A. Köchlin, of Bâle, being present as the representative of the Universal Christian Council, for the Bishop of Chichester, together with a representative of the Danish, Swedish and Anglican Churches. Of the total of some thirty members present, mention may be made of Karl Barth, Professor Althaus, Professor Sasse, from Erlangen. After two days' consultation, one of which lasted into the early hours of the morning, a message was unanimously adopted in which it is stated: "The Reich Church Government has used police force to remove the Provincial Church leaders not only of Hesse, but now also of Bavaria and Württemberg. Thereby the ruin that has long since existed in the German Evangelical Church and that became evident in the summer of 1933, has reached a crisis." The Confessional Synod points out that the unassailable foundation of the German Evangelical Church, - the Gospel of Jesus Christ, - has been set aside, by decrees and measures of the Reich Church Government; that the National Church for which the Reich Bishop is striving, under the slogan: "One State, One Nation, One Church", is delivering up the existing Evangelical Church to the powers of this world; that the absolute rulership assumed by the Reich Bishop and his Rechtswalter, Dr. Jäger, is setting up a papacy that is impossible in the German Evangelical Church and that punishes obedience to scripture and to confession as a breach of discipline; that through the introduction, contrary to the Bible, of the worldly principle of leadership into the Church, and the claim that it includes of unconditional obedience, holders of Church office will be bound to the Church Government instead of to Christ and the congregations deprived of their rights. And, declaring its action to be one of self-defence, the Confessional Synod protests against this destructive work of the Reich Church Government, which has now come to a head with the violation of the Churches of South Germany. On the grounds of self-defence for congregations united in doctrine and confession, and for holders of spiritual office, the Confessional Synod creates a new organ of

leadership in the German Evangelical Church. It summons the Council of Brothers to lead and represent the German Evangelical Church, as a Federation of Churches based on confession, and calls from their midst the Council of the German Evangelical Church to act as an executive. Both bodies are composed in accordance with confessions. In the parishes, moreover, the demand has gone forth that from now on no more instructions shall be accepted from the Reich Church Government that has hitherto existed, and that cooperation shall be withdrawn from anyone who is obedient to that Church Government. This statement has been communicated to the Reich Church Government, with the request that it will take note of the decision contained therein. The Reich Church Government is requested to recognise the right of the Church to judge and decide for itself on matters which concern the Church, its doctrine and its order, without prejudice to State superintendence.

With this declaration, of deep significance in the history of the Church, schism in the German Evangelical Church has practically become a reality.

According to the latest news, a sharp reaction against the policy of Dr. Jäger is making itself apparent, not only on the side of the opposition, and not only within the Party itself, but quite definitely also in leading circles of the German Christians. Outstanding German Christians are refusing to cooperate any further with him.

The International Christian Press and Information Service will continue, as hitherto, to report on future developments in the Church conflict.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE
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No.38. Articles Series November 1934.

THE WAR TRADERS.

Some first fruits of the United States Senate Special Committee's Investigation of the Munitions Industry.

by Bertram Pickard,
Chairman of the Disarmament Committee of the Christian International Organisations.

"The Members of the League", so runs paragraph 5 of Article 8 of the Covenant, "agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections".

In 1921 a League of Nations Commission reporting on the private manufacture of armaments stated (League Document A 81. 1921) various anti-social methods alleged to be used by armament firms. For example:

"That armament firms have attempted to bribe Government officials, both at home and abroad;"

"That armament firms have disseminated false reports concerning the military and naval programmes of various countries, in order to stimulate armament expenditure; ..."

The evidence in the hands of the Commission was not made public. Instead, despite a very general belief that such practices were common, specific proofs were always hard to get.

* * *

Fortunately in 1929 the case of Mr. Shearer threw a lurid light upon the activities of the war mongers. Mr. Shearer had been employed by two or three of the largest shipbuilding corporations in the United States to hamper and frustrate the work of the Naval Conference held in Geneva in 1927.

Early in 1934 a well-known American magazine 'Fortune' printed a sensational article entitled "Arms and the Men" which article was reprinted in pamphlet form and widely circulated.

* * *

On March 6, 1934 Senator Nye of the United States Senate, basing his argument very largely on the 'Fortunate' article, moved his now famous Resolution which was duly passed by the Senate on April 12th 1934.

By the terms of this Resolution it was decided to empower a Special Committee of seven Senators to make an exhaustive enquiry into the operations of individuals, and businesses of all kinds engaged in the manufacture of or traffic in munitions of war; and for that purpose to compel evidence from witnesses, as well as the production of all relevant books and documents of every kind.

Armed with these exceptional powers the Committee's chief investigator, Mr. Stephen Raushenbush, and his staff spent the summer months ransacking the files and correspondence of armament firms.

The first phase of the Enquiry which opened in the early days of September, terminating on September 21st, has been of dramatic interest. At one time some doubt was entertained as to the ability of Senator Nye and his colleagues to withstand the tremendous pressure that was put upon them by interested parties, private and public. These doubts have happily proved groundless. With staunch support from President Roosevelt and Secretary Hull, and with the enthusiastic backing of the peace forces, the Committee has done its duty in the light of full publicity and intends to complete its task in the same spirit at a second session in November.

* * *

Despite the world-wide interest in the Enquiry, and the considerable newspaper reports that have appeared from day to day, it is by no means easy to get an adequate idea of the results to date, nor of their significance.

We are, therefore, particularly in debt to the American Council on Disarmament in Geneva for having made available to all groups working for Disarmament a memorandum setting forth clearly, and after a careful examination of various sources of information, the chief facts concerning the Enquiry together with a brief summary of the hearings day by day.

The authors of the Memorandum state that in their view the broad implications of the Enquiry, as evidenced in the first phase of public examination, may be summarised as follows

- "1. The munitions industries in America and Europe bear the same blemishes, and are closely inter-related.
- "2. American munition makers discarded both ethics and patriotism in their business. They exchanged or sold patents for use, in face of the fact that these inventions might be employed against Americans.
- "3. Reconstruction Finance Corporation loans to foreign governments, it was charged, were used to finance the purchase of armaments, whereas the loans were intended to finance the purchase of cotton, grain or other commodities.
- "4. Army and navy officers have been loaned to foreign governments to give instruction in the use of American guns and airplanes, and in one case the American cruiser 'Raleigh' was sent to Istanbul to demonstrate an anti-aircraft gun to the Turkish Government -- all promoting sales for private firms.
- "5. National laws are no insurmountable barrier to a munitions company for sales agreements and foreign affiliations make it possible to get around them. For instance, if Great Britain forbids the sale of arms to countries at war with each other, the American 'affiliate' of the British firm may fill the orders and split the profits; or vice versa".

They also point out that:

"The activities of agents and the trail of bribery and graft in South America and Europe have attracted more attention than the solid texts of secret trade agreements linking the American du Pont de Nemours Company with Imperial Chemicals, Ltd. of England, and the Electric Boat Company with Vickers, Ltd., of England. The real story concerns the operations of big business, on the one hand, and on the other the policies of governments".

* * *

It is already plain that the Senate Enquiry is going to provide abundant irrefutable proof of the deadly anti-social activities of the armaments industry which has already earned for itself such titles as 'the War Traders', the 'Secret International', the 'Bloody International', and so forth.

It is of the greatest importance, however, that public emotion should not spend itself in hysterical condemnation and unharnessed protest. It is essential that this revived interest in the armaments problem should result in constructive proposals for meeting the evil. As a matter of fact some such proposals were unanimously adopted by a Special Committee of the Disarmament Conference on July 2, 1934, and are now before Governments for study. These proposals provide for the drastic control of the manufacture of and trade in arms, whether private or governmental, though it is possible that in the light of the Senate Enquiry they might be strengthened.

A constructive policy for Christian public opinion is set out in the conclusions of a pamphlet entitled 'The War Trade and the Christian Conscience' written on behalf of a group of members of Christian International Organisations in Geneva, and published by the Friends Peace Committee, London, as follows:

- " The goal to be aimed at should be without doubt the total suppression of the private manufacture of and trade in arms. But, if for various reasons some governments find it difficult or impossible to institute this reform immediately, it is essential that rigorous national and especially international control should be established forthwith.
- " Should not, therefore, Christian bodies and individuals use any power or influence that they have to obtain from their respective governments agreement to:
 - " 1. Progressive reduction and strict supervision, with a view to ultimate suppression, of private manufacture of and trade in arms.
 - " 2. Strict regulation and supervision of State manufacture of, and trade and traffic in arms, including supervision by the Permanent Disarmament Commission".

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No. 39/40. Articles Series. 24 November 1934.

A DYING PEOPLE,

by Prof. Adolf Keller, D.D., LL.D., General Secretary
of the European Central Office for Inter-Church Aid,
Geneva.

On the outbreak of the War, the Nestorian Assyrians fled from the mountains of Kurdistan to the mesopotamian plains below, in order to escape from the fate which the Turks had in store for the Armenians. They found shelter in Upper Irak, where other tribes of Assyrians, the Chaldeans, were already living. These latter had joined the Roman Catholic Church, while the Nestorian refugees remained true to their old faith, which their earlier missions had spread as far as China. Some of them fought under General Aga Petros in the Allied Army against the Turks.

Thousands of fugitives did not succeed in reaching Iraq, but struck across Russia to the Baltic, towards Persia and also towards the South of France, where, for some time, a group of over a thousand Assyrians collected. The Assyrians who could no longer return to their former home in Kurdistan were settled in villages round Mosul. Some of them served after the Armistice in the British army of occupation and are today still employed by the British to guard their aerodromes in Iraq.

The Nestorian Assyrians are ruled by a Patriarch, who is at the same time the head of the nation and of the church. The present Patriarch, Mar Shemon, is a young man of twenty-five, who was educated in England and who is at present living in Western Europe, principally in London and Geneva.

When Iraq, which was under British mandate, joined the League of Nations, and the mandate came to an end, the policy of the Government was to disperse the Assyrians over the territory, and thereby to break up their national and ecclesiastical unity. Moreover, the opposition between Mohammedans and Christians had already led, three years before, to the massacre of a thousand Assyrians. The attention of the whole world was thus drawn to the tragic fate of this little Christian nation. The European Office for Inter-Church Aid, in Geneva, has been concerning itself for the last ten years with individual groups of refugees, especially in the South of France, where today two hundred are still to be found; and also in Lebanon, where another two hundred are living, in the village of Zahlé, in the utmost poverty, and where they are making vain attempts to obtain a Nestorian school. The Central Office is also trying to assist those in need in Iraq itself. It has formed a special sub-committee for assistance to Assyrians, which has organised in Switzerland a most successful appeal and has approached the League of Nations Commission for Assyrians. The Archbishop of Canterbury and the Committee of the Anglican Church for relations with the Orthodox Church have in past years raised funds for the Assyrians, by means of extensive appeals and, again, more recently, realising the particular responsibility of the policy of Great Britain towards this deserted ancient Christian nation, they have taken the question up once more. The Swiss Protestant Federation has already urged the Universal Christian Council, whose Administrative Committee is permanently concerned with this question, to take steps to ensure the better protection of this nation.

It is true that the Government has provided camps for the widows

and orphans of the massacred Assyrians, but in the villages of north and east Mosul, thousands are living in the utmost possible misery. Last winter a great many deaths occurred among this stricken people, and unless assistance is quickly forthcoming, the remainder of the nation, which now numbers about 35,000 souls, will rapidly disappear.

What has the League of Nations done so far to protect this little nation? When the Patriarch was obliged to flee from Iraq after the massacre, he came to Geneva, in order to present to the League of Nations the facts about his people. The Council established a Commission and has been trying in the meantime to find a new home for these uprooted people. The Council commissioned the Nansen Committee to take the necessary steps to this end, but nobody wants the Assyrians. They cannot go back to Turkey; Syria, a territory under French mandate, already shelters 1900 of them and cannot receive any more. Neither can Persia! The Nansen Committee sent a delegation to Brazil, which first of all promised to accept these people and then, under the pressure of a newspaper campaign, refused. At the moment investigations are being made by the Nansen Committee in British Guiana, where the British Government suggests the Assyrians might be settled, but where the climatic conditions do not seem to be very suitable. One wonders why countries nearer at hand, where there is still room, such as Abyssinia, or such countries as Australia, should not receive this nation.

Christianity has an indisputable responsibility towards this old Christian nation, which has suffered in past centuries for its faith. But winter is approaching and seems already to be decimating the population, and it is urgently necessary that Western Christians should provide this nation with the material assistance and moral support that it requires in securing a suitable territory in which to settle.

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No.41.

Articles Series.

November, 1934.

THE STRUGGLE FOR UNITY IN THE GERMAN EVANGELICAL CHURCH.

The central point at issue in the latest developments in the German Church dispute, since the historical reception of the Lutheran Bishops by the Reich Chancellor on October 30, is the campaign to bring about the resignation of the Reich Bishop which, for the sake of achieving unity in the German Evangelical Church, seems to be regarded as necessary not only by members of the Confessional Synod, but to an increasing extent by leading personalities who support the "German Christians." The variety to be found in the reasons why this resignation is urged on the side of the Confessional Synod and rejected on that of the Reich Bishop himself is shown with particular clarity in an exchange of letters that has taken place between the Reich Bishop and the responsible leaders of the groups united in the Confessional Church. These latter approached the Reich Bishop in the first half of November with a written request that he should make the way clear for the final settlement of the Church dispute by resigning forthwith. The communication, which was signed by Präses Koch on behalf of the Council of Brethren of the German Evangelical Church; by Bishop Bodelschwingh and others on behalf of the Fellowship of Missionary and Diaconal Associations (Arbeitsgemeinschaft der Missionarischen und Diakonischen Verbände und Werke), which operates over the whole of Germany; by the Evangelical Association of the Gustavus Adolfus Foundation (Evangelische Verein der Gustav-Adolf Stiftung); by the Lutheran Council of the German Evangelical Church and by the Martin Luther Federation, contained a statement explaining the reasons for the request, and it reached the Reich Bishop at the same time as a similar communication signed by Bishops Meiser (Bavaria), Wurm (Württemberg), Marahrens (Hannover) and Zänker (Schlesien). The pressure brought to bear in these statements was still further increased by a joint telegram sent by a large number of university professors of theology, (including such well-known men as Deissmann, Künneth, Gogarten, Althaus, Elert, Sasse, Bornkamm, Brunner, Deissner, Schumann, Dibelius, Hupfeld, Wendland, Mulert, Schmidt, Bornhäuser, Bultmann, Frick, Otto, v.Soden, Wunsch, Stählin, Brunstäd, Büchsel, Schreiner, v.Walter, Fezer, Heim, Kittel, Rengstorf, Schlatter), a telegram from the theological faculty of Leipzig University and another from the Union of German Evangelical Pastors' Associations, (which includes over 15,000 pastors), in all of which the same demand was put forward. The Reich Bishop refused to accede to it, on the ground that his retirement would not lead to the desired peace, but would, on the contrary, only bring unrest. It seems to him impossible to give up his office because in the "Church Opposition strong forces, with a misunderstanding of the real nature of the Evangelical Churches, have revealed sectarian tendencies." Moreover, his responsibility towards those of his fellow-countrymen who are alienated from the Church compels him to remain at his post. According to available reports, the Reich Bishop and the small group of radicalised "German Christians" who support him are showing more than ever by their attitude that they do not understand what the Church really signifies or how to reach a common solution, and are therefore helping to drive crowds of people away from the Church. From news that we have received, from other Churches and countries, this attitude is regarded both as thoroughly "un-German" and as inflicting a heavy and lasting injury on the reputation of the German Church and nation.

How deeply the Confessional Church is conscious of its responsibility is revealed by the decree of October 30, regarding the execution of the resolutions adopted by the Confessional Synod. This decree applies to the officials concerned with the fulfilment of the legal and administrative tasks in "those Provincial Churches which are still obedient to the Reich Church Government, and which give no guarantee that the biblical and confessional foundations of their constitution will be preserved in all spheres of Church life." We have been informed that it was acknowledged, at the reception by the Reich Chancellor and in conversations with the highest officials of the Reich, that the laws and decrees passed by the hitherto existing Reich Church Government have no validity.

The building up of the Confessional Church has in the meanwhile been visibly consolidated with the inauguration in Bielefeld of a "Preachers' Seminary for the Old Prussian Confessional Church", and with the incorporation into the Confessional Church of the Reformed Seminary of Elberfeld. Evidence of this consolidation is also afforded by the fact that the Fellowship for Missionary and Diaconal Work in the German Evangelical Church and the Evangelical Association for Women's Work (Evangelisches Frauenwerk) have also joined the Confessional Front. A circular letter issued by the Association for Women's Work contains, among other statements, a declaration that nothing has been done by the Reich Church Government to protect the existence and the self-supporting character of the work of associations.

Church life has received a special impetus in the last few weeks through the numerous celebrations of the Festival of the Reformation. In Berlin, the Confessional Congregations in all parts of the city assembled for united Reformation festival services. The large and, in many instances, magnificent, halls which, until the last few years, have been the scene of political disputes, were this time filled with the faithful (14,500 were present in the Exhibition Hall of Kaiserdamm), all conscious of their unity in declaring their confession of faith. These vehement demonstrations, such as have never before occurred on the occasion of the Festival of the Reformation, provide striking proof that wide circles of German people are newly aware of the basic foundations of the Christian faith.- An account of further developments will be given in a later report.

INTERNATIONAL CHRISTIAN PRESS and INFORMATION SERVICE
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No.42

Articles Series.

8 December 1934.

AMERICAN CHURCHES AND IMMORAL FILMS

by

Worth M. Tippy.

This article is specially written for our Press Service. The author is the secretary of the Social Service Department of the Federal Council of the Churches of Christ in America.

The American campaign for cleaner movies arose from a general public disgust, brought about by the growing salaciousness of the Hollywood product. While the technical quality of films was improving and gems of superb camera craft were being presented the moral quality of films was getting worse. Even in the better photoplays indecent and suggestive scenes, such as disrobing and bathroom scenes and risqué bits of dialogue, were deliberately inserted to appeal to the groundlings.

The American people as a rule are wholesome and prevailing family life is sound. When the churches, in June, struck at degradation of the motion picture, there followed a spontaneous outburst of feeling which was national in scope. The press of the country solidly supported the churches in a crusade against the menace that was threatening the youth of the nation. Not only were these pictures giving to our children and young people an extravagant and false outlook upon life, but they were giving to other nations a false impression of American ideals and thought.

While the Federal Council of Churches began work for better pictures three years ago, the Catholic Church was the first religious group to organize publicly a protest coupled with the boycott. In May and June, 1934, the Legion of Decency came into action. The support given by the Protestant church to this movement was spontaneous. Later in the summer the conference of rabbis joined the movement.

"I declare my purpose to remain away from all motion pictures which offend decency and Christian morality. I will try to induce others to do the same." This was the heart of the pledge circulated by the Federal Council of Churches and its constituent denominational bodies - a purely negative pledge but a sound policy for everybody to follow. A positive support of good pictures will be urged later.

The producers thought the Legion of Decency would be a temporary outburst of feeling. When the Catholics boycotted Philadelphia theatres which refused to discontinue offensive films, however, the producers sat up and took notice. The business of several of these Philadelphia theatres was for a time absolutely wrecked. Repercussions in Hollywood finally resulted in quick reorganization of the Production Code Administration at Hollywood. Joseph J. Breen, a Catholic and publicity expert for the Eucharistic Congress in Chicago, was named administrator by the industry to supervise the moral side of motion picture production.

The Code Administration is a self-censoring office set up by the Motion Picture Producers and Distributors of America, Incorporated. This group is the so-called Will Hays organization, and its members control 80 percent of American film production. Most independent producers, however, have agreed to submit their films to the Code Administration. A jury composed of New York officials of the producing companies, acts as a "court of appeals", sitting in New York City, and hears appeals from decisions made at Hollywood.

Since the commencement of this self-censorship by Mr. Breen on July 15, 1934, there has been evident improvement in the moral quality of films and also, it is generally felt, in artistic values. How long this improvement will last nobody knows. There is general belief, however, that outside pressure must be continued.

The Protestant Churches, under the guidance and leadership of the Federal Council of the Churches of Christ in America, are acting vigorously. October 21st was set by the

Federal Council as the public opening day of the united Protestant campaign. On that day, ministers throughout the country, of whatsoever denomination, spoke on the need for better films. Pledge cards were distributed and later taken by committees to absentees. The grand total of names signed to the pledges has not yet been compiled, and probably will never be known, but will run into millions. Reports from every part of the country are still coming in. The pledging also is continuous. Many churches were unable to observe the designated date as "movie Sunday", and most of these are planning a later date.

A source material pamphlet, prepared by the Federal Council, was circulated among ministers and leaders throughout the country in preparation for October twenty-first. This brochure contained a brief outline of the movie situation and the desired action by the churches. An analysis was included which listed the indecencies, immoralities and other objectionable incidents of 133 feature pictures of early 1934. Movies and children, judgment of movies, photoplay review services, quotations from national newspaper comment, a brief outline of the Code Administration, and a bibliography are also parts of the pamphlet. A sample pledge card, prepared by the Federal Council, was sent with each pamphlet. Several of the denominations organized their own campaign, and some prepared their own source book and pledge, but in close cooperation with the Federal Council's committee.

The Federal Council is definitely encouraging and organizing Better Films Councils in communities where there are motion picture theatres. Many have already been formed. These councils or committees are composed of representatives from schools, churches and character forming agencies and are carrying on educational work and cooperative effort for better programs between their communities and local exhibitors. Several have organized study courses on the motion picture, its history, techniques and values, and on selecting and judging motion pictures. A few are even going into amateur producing. A manual entitled "Better Films Councils" is being used in the organization and operation of these groups. Others are using my recent booklet on "How to Select and Judge a Motion Picture", either as a reading text or as the basis for a study course.

The Federal Council is also joining with other public groups in the effort to break down the system of block-booking and blind-buying which is in use by distributors in the United States in the merchandising of films. Films are sold in this country in advance of production, without any chance to see them. They are also sold in large blocks which cannot be broken down. The exhibitor, unless in charge of a large theatre, is unable to buy single pictures but must take the entire block if he gets any. This system forces the whole product of the studios, good and bad, upon audiences. While it cheapens pictures, it makes selection difficult and victimizes the audience. It also gives the producing companies control over the market and tends to shut out the independent producer. The system is, however, strongly entrenched in the practices of the industry and in the Code of Fair Competition of the Motion Picture Industry.

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Articles Series.

December 8th, 1934.

DEVELOPMENTS IN THE GERMAN CHURCH STRUGGLE FOR UNITY.

- 1) In addition to the Confessional Synod, the great Christian organisations for home and foreign missions, and the Bishops of Bavaria, Württemberg, Hannover and Schlesien, the Bishop of the Baden Provincial Church, Dr.Kühlewein, has now cut himself off from the Reich Bishop and has taken the management of the Provincial Church into his own hands again, since otherwise a split in the Church would have been inevitable. In reply to an enquiry circulated by him, over 75% of the pastors have expressed their complete agreement with this step; among them are to be found, in addition to members of the Confessional front, representatives of all Church groups, including the "German Christians."
- 2) In the meantime, a leading National Socialist jurist, Dr.Noack, on an enquiry emanating from the Reich Bishop, has expressed his agreement with the view of Dr.Flor, a member of the Supreme Court of the Reich, and legal adviser to the Confessional Church, that the emergency decrees of the Reich Bishop were contrary to the law. Thereupon the Reich Bishop, on November 26, cancelled all his emergency decrees. Praeses Koch has accordingly resumed his duties as leader of the Church of Westphalia in his ecclesiastical office at Münster, the bishop appointed in his place has been recalled and the disciplinary measures adopted against pastors have already to some extent been cancelled. In Württemberg the Church Commissar has been withdrawn, his measures declared invalid and Bishop Wurm, who was once more able to enter the Provincial Church office, has been re-installed, with his colleagues, by a legal decision.
- 3) The Reich Bishop has now published in the ecclesiastical gazette a declaration to the effect that the provisional Government of the Confessional Church is unconstitutional and has stated that from the side of the Reich Church Government everything will be done to provide a constitutionally founded spiritual ministry. He also summoned a conference of the Bishops of the official Reich Church, to build up a new spiritual ministry. The conference, however, had to adjourn again at once, after a heated discussion, without having framed any resolution. The Bishops of Bavaria, Württemberg, Hannover, and Baden did not take part.
- 4) According to available information, the Reich Bishop is endeavouring to find new legal grounds on which to stabilise his Church Government once more, without aiming at any really fundamental change in the struggle for the unity of the German Evangelical Church. Confessional assemblies have continued to be forbidden in various regions and the services of the Confessional Church have been supervised in a number of ways. One of the last issues of the "Junge Kirche", the leading periodical of the Confessional Front, was forbidden, and the last number of the paper of the "German Christians", Evangelium im Dritten Reich, which contained a vehement attack on the Confessional front, was confiscated. From all of this it is clear that the struggle for a new solution continues on the same course.
- 5) Recently Professor Karl Barth, of Bonn, was suspended from his office by the Reich Minister for Culture, Dr. Rust, the suspension to take effect forthwith, for having refused "to take the oath to the Führer and Reich Chancellor, as prescribed by the law of August 20, 1934, relating to the swearing of an oath by those holding office." According to later news, Prof. Barth did not refuse to take the oath, but simply requested that a phrase should be added which would give unquestionable expression to the primary duty of every Christian of obedience to the Gospel. The oath runs as follows: "I swear: I will be obedient to the leader of the German Reich and nation, Adolf Hitler, (here Barth wanted inserted: 'so far as I can guarantee it as a Christian of the gospel') to observe the law and fulfil my official duty conscientiously, so help me God."

Please insert.

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No. 44.

Articles Series.

December 20th, 1934.

THE PROTESTANT CHURCHES OF AUSTRIA.

by H.L. Henriod

The author of this article is General Secretary of the Universal Christian Council for Life and Work and of the World Alliance for International Friendship through the Churches.

There are in Austria 300.000 Protestants, (280.000 Lutherans and 20.000 Reformed), out of a total population of 6.700.000. The Protestants are very unevenly distributed; while at Vienna they number 100.000, and a few other urban centres possess evangelical communities of some importance, the Protestants of Austria are scattered in small groups over the whole of the national territory. The Protestant Churches, for a long time persecuted, or scarcely tolerated, have been recognised by the Constitution since 1861; their pastors and those charged with religious instruction receive salaries from the State, of which they are officials; their faculty of theology is part of the University of Vienna.

The World War had tragic consequences for the Protestants of Austria, as for all their compatriots. The national reorganisation carried out by the courageous Chancellor Dollfuss in no way improved matters for them. On the contrary, the Present Government has as its principal ally the Roman Catholic Church. It tolerates no party but the "Vaterländische Front", which every official and every patriot is called upon to join, and which is clearly inspired by the Roman Catholic Church. The opposition existing between German and Austrian politics, which became open hostility after the abominable murder of Chancellor Dollfuss, the closing of the frontiers, the support given by Mussolini, are so many political and economic causes which, added to the solidarity of race, culture, language, and, above all, confession, have placed the Protestants of Austria in a delicate and painful position.

Between January 1 and June 30, 1934, but especially since the violent repression of the February "Putsch", the Protestant Churches found themselves with nearly 20.000 new members, of which 13.000 were previously without confession, and over 6.000 ex Roman Catholics. The first figure would appear to be partly explained by the suppression of the Socialist and Communist parties and the order given to those who had been members to join some confession. Under the obligation of joining a Church, a good many of the "Confessionless", wishing at all costs to avoid joining or re-joining the Roman Catholic Church, turned to the Old Catholics and specially to the Protestants, in their search for a refuge outside politics. What seems most curious is the disproportion between the 826 members of other confessions who joined the Roman Catholic Church and the 6.000 Roman Catholics who sought entry into the Protestant Churches, over the same period of six months.

Political motives are no doubt to a large extent responsible, but they cannot of themselves alone explain this "free from Rome" movement. The testimony of many pastors goes to prove that a large number of men, women and young people have a longing for spiritual certitude, a need for brotherly love and are only finding uncertainty, suffering and even persecution in the life of poverty and unemployment which has been their lot for years.

The civil authorities are disturbed by this trend towards a religious minority which they regard as half-hearted in its support of, or even hostile to, the leaders of the present Government. No less concern is felt in the Roman Church over this failure to get hold of those who have no confession and over the number of those who have left the Roman Church.

Severe measures have been taken to arrest the progress of the movement. For the most part, the Catholic State officials to whom the request for transference from one Church to another must be made, have used methods of intimidation and pressure, with threats of imprisonment (a number of cases of imprisonment for six weeks without trial have already occurred in the provinces) and the imposition of fines (amounting to two or three hundred shillings). Insanity is also put forward as a reason for refusing the request or having it withdrawn. In particular, and to a very large extent, those who wish to enter a Protestant Church are accused of political motives, and they thus come under the special laws which allow the authorities to use energetic measures of repression.

It is of the utmost importance for the future of the Protestant Churches of Austria that the equality bestowed by the law on every citizen, to whatever confession he belongs, should be put into practice at every stage of civil administration. It is of no less importance that, as the Executive Committee of the World Alliance for International Friendship through the Churches declared last August at its meeting at Fanø, Denmark, when formulating a message of sympathy with the Protestants of Austria, "the freedom of faith and of conscience should be safeguarded in Austria, and that the rights guaranteed by the law to legally recognised confessions shall be maintained in all classes of civil life."

It is also very vital that pastors and communities should be able, without unwarranted interference, to carry out their purely Evangelical ministry in which, in view of the vast increase in membership referred to above, the responsibilities and difficulties have increased in a remarkable way. There are parishes, for example, in Vienna, or in Salzburg, in which the membership has increased by 100 % since the beginning of the year. In some of them services are being held for 7.000 people in places with accommodation for 300; services for 15.000 are taking place in halls that hold 200, and even for 11.000 in halls that hold 150. The services have to be duplicated and the courses of religious instruction and bible study multiplied during the week. An increasing number of pastors and of halls for services and religious meetings is necessary. Protestants of other countries cannot remain indifferent to this plight of the Protestants of Austria.

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No. 45

Articles Series.

December 20th, 1934.

FOR THE LEGAL CONSTRUCTION OF THE GERMAN EVANGELICAL CHURCH.

Since the last available information, not only have the Bishops of Baden, Bavaria, Hannover, Schlesien and Württemberg remained away from the Conference of Bishops of the official Reich Church, as we reported in our issue No. 43, but also the more "German Christian" Bishops of Kurhessen-Waldeck, Pfalz, Rhineland, Schaumburg-Lippe and Schleswig-Holstein. In addition, the Provincial Churches of Schleswig-Holstein, Kurhessen-Waldeck, Pfalz and Schaumburg-Lippe have repudiated their incorporation into the Reich Church. Hence, the formation of a spiritual ministry of the Reich Church Government, which was the foremost purpose of the Conference of Bishops, has not yet come about.

In the meantime, a governing body of the German Evangelical Church has been provisionally formed by the Confessional Synod, with Bishop Marahrens as its chairman, Oberkirchenrat Dr. Breit, of München, representing the Lutheran section, Präses Koch the United section, Dr. Humburg the Reformed section, of the German Evangelical Church. Dr. Fiedler is appointed legal adviser, while Dr. Lilje, the well known General Secretary of the German Student Christian Movement, has been put in charge of the chancery of this provisional governing body. According to news received, this Church government has the support of the overwhelming majority of Evangelical Christians in Germany.

This provisional Church Government of the Confessional Church has been declared unconstitutional by the Reich Bishop, and pastors and holders of ecclesiastical office have been forbidden, in the official Church gazette, to submit themselves to this Church government. The ecclesiastical Senate, which, by the order of the Reich Bishop, has been called once more to the leadership of the Evangelical Church of Prussia, has issued a statement to the effect that a reorganisation on a legal footing is to be carried out, "such as exists in the Church of the Old Prussian Union, with its state-recognised administrative and executive organs." This administration is in the hands of Bishop Hossenfelder who, a year ago, was obliged to retire after the famous Berlin Sport Palace demonstration by the "German Christians."

According to the legal opinion of the juridical expert of the Confessional Church, Reich Counsellor Dr. Flor, (who recently expressed his agreement with the views of the well known National Socialist jurist, Dr. Noack, that the earlier decrees of the Reich Bishop were illegal,) the same invalidity applies to the new decrees of the Reich Bishop in which, after annulling all his decrees since January 4, 1934, he declares the Church of Prussia to be independent once more, and himself, as Provincial Bishop, assumes its leadership. On the basis of this legal opinion, the Confessional Church has itself appointed a governing body of the Church of the Old Prussian Union, under the leadership of Präses Koch.

In this struggle for the legal construction of the German Evangelical Church, the radical group of the "German Christians" is making renewed efforts to brand the Confessional Church and its members as enemies of the State and reactionaries. On their local leaders' instructions, which, from a number of drastic examples available, appear to have been actually carried out, meetings, and even services, of the Confessional Church are to be disturbed in such a way that the police are obliged to close these assemblies and to forbid them in the interests of the public peace and safety. At the same time, all sorts of threats are spread about that after the Saar plebiscite the account with the Confessional Church and its representatives will be settled, and that for this purpose "black lists" are already drawn up.

This propaganda has already had such an effect that even State authorities and representatives of the Government have associated themselves again with this "German Christian" attitude. In an official communication addressed to Reich Minister Dr. Frick, Bishop Marahrens has protested against the accusation of intriguing against the State, and declares: "We know of nothing which could give rise to this grave accusation that has been levelled at the great movement, which has arisen within the German Evangelical Church and which stands under our leadership, for a confessionally based organisation of our disturbed German Evangelical Church, and we must seriously and emphatically protest against it." He asks in addition that the State Government shall inform him on what grounds such an imputation has been made.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE - GENEVA

March 1934.

Information Series

2, Rue de Montchoisy

No. 1

The Church and the Problem of the State.

The problem of the State has come overwhelmingly into the foreground of the spiritual struggle all over the world. The Universal Christian Council of the Churches is already equipped, through the extensive study work undertaken in recent years on great spiritual divergences of opinion, to deal with the questions that arise in this connection. These studies are finding their first practical application in the oecumenical study conference on "The Church and the State of Today", which is taking place April 8 - 14 at St. Germain, near Paris. The duties and limitations of the State, State and Nation, State and Church, State and World Order, will form the main themes of the discussion.

The conference will be composed of leading theologians and legal experts, and will at the same time bring together specialists representing the chief oecumenical movements. Preparations for the conference have been based on the national study work, carried out in the Churches of Denmark, Germany, France, England, Holland, Scotland, Sweden, Switzerland, Czecho-Slovakia, the United States of America and in the Orthodox Churches. The results of the conference of St. Germain will lay the foundations for the joint meeting of the Universal Christian Council and the World Alliance for International Friendship through the Churches which is to be held in August of this year in Denmark, and will, moreover, open up possibilities for further wide spread study and research.

Church Reunion discussed in Poland

The following are the reported terms of a resolution regarding Church reunion, which was passed at the First Diocesan Conference of the two Orthodox dioceses of Warsaw and Holm, held in Warsaw December 28th - 30th 1933.

"The Orthodox Church has always prayed, and is praying, about the unity of the Christian Churches. This unity is especially needed at the present time, when the Church is facing a united front of all anti-Christian forces. The participation of Archbishop Dionysius in the ^{joint} conference of Orthodox, Anglican and Protestant Churches has already proved how vitally the Orthodox Church in Poland is interested in the work of reunion.

"At the same time the Diocesan Conference confesses, with deep regret, that one of the main obstacles to its participation in this work of reunion is the absence of a legal status for the Orthodox Church in Poland, which puts it in an extremely difficult material situation. Moreover, the parts of the country inhabited by the members of the Orthodox Church have been declared by the Roman Catholic Church her missionary field"

Evangelistic Campaigns in French and Swiss Universities.

The French and Swiss Student Christian Movements have undertaken this winter several evangelistic missions which were held in

Strasbourg,, Montpellier, Geneva, Paris and Lyon. It is too early yet to draw general conclusions from these efforts but it is evident that the venture has been a success. In each town several hundred students attended and numbers of them took part in the discussion groups which were held every day in connection with the lectures.

The success of these gatherings was due, first of all, to the fact that they were very carefully prepared and advertised; and secondly to the fact that the speakers were well chosen. But the chief reason for the success of the gatherings was the undoubted spiritual preoccupation of a large number of students outside the Church. It is striking that nearly all the questions asked concerned general affirmations of the Christian faith. It was only later that other questions were asked, particularly on Christian relations with the world. During this discussion strong objections were raised to the ineffectiveness of Christianity.

Another very remarkable point was the unreserved and cordial collaboration of the Roman Catholics in Paris. Each evening a Roman Catholic speaker addressed the gathering with much authority and in full spiritual communion with the Protestant or Orthodox speakers.

Special mention must be made of the Geneva Mission Week which was remarkable not only for its good numbers but also because this venture has made the Christian students at the University realise their responsibility and has encouraged them to follow up the present effort.

"Christ and World Friendship" competition.

The European competition on "Christ and World Friendship", organised by the Oecumenical Youth Commission (Case Postale Eaux-Vives, 46, Genève, Switzerland), is arousing very keen interest. Enquiries regarding the rules of this competition have been received from the extreme corners of Europe (U.S.S.R. and Portugal). 790 copies of the rules have been sent out in German, 1110 in English, 630 in French and 70 in Esperanto. There is also a Swedish edition in circulation.

At its last meeting, the Oecumenical Youth Commission extended the date up till which essays may be sent in, to May 31st, 1934.

Indian Women's Vote for Peace.

Two hundred leading Indian women, representing Hindu, Mohammedan, Parsi and Christian communities, met between Christmas and New Year in Calcutta in the yearly ALL-INDIA WOMEN'S CONFERENCE.

Among many resolutions adopted, bearing on social, educational and political advance, the following notable statements were made on international questions:-

"Believing that the welfare of nations and classes depends on the building up of a new order:

- (a) We lend full support to all efforts that are being made and will be made in future for the surmounting of barriers of race, creed, caste and nationality, and promoting the spirit of international reconciliation and good-will.
- (b) We desire to express once more our condemnation of war as a crime against humanity and our wholehearted sympathy with all those men and women who are striving honestly for world disarmament.
- (c) We dedicate ourselves in our own homeland to the supreme task of creating around us and in us a spirit of true patriotism and love of humanity, so that rising above the narrow confines of communities and provinces we may see fulfilled the vision of a larger India ready to take her rightful place in the world comity of nations."

The Conference also reiterated its demand for an Indian woman to be elected by the principal Indian women's organizations and to be included in the Government of India delegation to Geneva.

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Nos. 2 - 6

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April 1934.

A DAY OF PRAYER FOR THE REUNION OF THE CHURCHES.

The friends of the oecumenical movement, Faith and Order, are asked by the General Secretary, Canon L.Hodgson, to pray for this movement on an appointed day in the year. He suggests May 13 and asks the clergy to point out on that day to their congregations the duty of every Christian to pray for the reunion of Christendom. The congregations should moreover be urged to remember these endeavours in their intercessions in the following week and to put aside a common hour of prayer for this purpose.

(Int.Christ.Press & Information Service, Geneva).

OECUMENICAL RELATIONS.

The President of the French Protestant Federation, Pastor Boegner, and Professor Dr.Adolf Keller, Honorary Lecturer for the Universal Christian Council, attended as guests the recent National Free Church Council of England, and spoke on the present state of Protestantism in the countries of Europe. The general theme of this meeting was "The Sovereignty of God". On his way back, Dr. Keller spoke at different educational centres in England, and at the University of Leiden, on continental Protestantism, which he revealed as going through a struggle 1) for mere existence in many distressed Churches; 2) for Church freedom in countries where Church-State relations have been regulated anew, as in Russia, Poland, Italy, Spain and Germany; 3) for the truth of evangelical teaching, such as is now going on in Germany. In this struggle, it is not a matter of political Church appointments, but of the ultimate basic problems which are bound up with the very nature of a truly evangelical Church.

The General Secretaris of the Universal Christian Council and of the World Alliance for International Friendship through the Churches, Pastor Henriod, has also just returned to Geneva from travelling in Austria, Hungary and Czecho-Slovakia. Pastor Henriod has been in consultation with various Church leaders and has also addressed public meetings. He found everywhere a remarkable interest in matters concerning Christian unity and a readiness to promote reunion among the Churches and cooperation between the nations, within the realm of the Gospel.

(Int.Christ.Press and Information Service, Geneva).

OECUMENICAL SPIRIT IN THE SALVATION ARMY.

On Good Fri day, the Salvation Army in Amsterdam organised religious mass meetings, at which three well-known preachers from different denominations spoke, as well as a director of missions and two officers of the Salvation Army. An example that might well be followed.

(Int.Christ.Press and Information Service, Geneva).

AN IMPORTANT ADVANCE IN THE ORTHODOX CHURCH WORLD.

Next autumn, the Orthodox Church of Roumania will hold a missionary assembly to which, for the first time, the Greek-Catholic Churches of other countries will be invited. This assembly has already been preceded by three conferences, the last of which took place in 1933 at Kischineff, Bessarabia, and important resolutions were adopted. It was resolved to incorporate into the theological faculty of the University of Kischineff a special institute for the training of missionaries to Russia. Moreover, in the sphere of the Roumanian Church, a special committee was to be formed which would be responsible for the whole of the missionary activity in the domain of the

Roumanian Church Efforts were also to be made to win over the intelligentsia of the country to do more to direct life in the spirit of Orthodox Christianity, and the possibility was considered of forming "Brotherhoods of the Educated Orthodox Faithful." Finally, it was decided that young men, and especially the student world, should be drawn in and the written word made use of in the service of the Church. The coming conference will be eagerly anticipated.

(Int.Christ.Press and Information Service
Geneva).

REACTION OF POLITICS ON THE CHURCH LIFE OF A NATION.

Recent political events in Austria have reacted in a most astonishing manner on the Church life of the nation. In the middle of February last, almost at the same time as the putting down of the revolution, a stream of all classes of people began, and is still continuing, to flow back to the Churches. The Roman Catholic Churches of Vienna, for example, announce no less than 20,000. The Old Catholic congregations of Vienna have already received 3,000, while, in the capital alone, over 10,000 wish to join the Evangelical Church. Some 75% of the total number involved were Roman Catholics before deserting the Church. Many belong to no denominations at all. Only a small proportion was already Protestant. The people in question belong entirely to those who have lost both their inner and outer strength and sense of fellowship and who hope to rediscover them in the Church. This vast influx imposes particularly upon the Evangelical Church a task to which at present it is hardly equal. The pastoral care of the newly returned requires both trained workers and suitable space, and a noticeable shortage of both prevails, due to the economic distress in the Church. The Lutheran Church of Vienna, which contains about 100,000 souls, is composed of eight congregations (the largest numbering 19,000), for each of which there is one pastor, supported by one or two assistants. There are two Reformed congregations of 10,000 members in all. Of these Evangelical congregations, many have not even their own Church. One of them, with 12,000 members has to hold its services in a parish hall containing only 180 seats. How great the need for space has become is clearly shown by the fact that, for want of a better solution, the doubtful expedient has been considered of using a neighbouring cinema for Church purposes. There is no question of acquiring the necessary pastoral help, in view of financial difficulties.

In other parts of the country there has undoubtedly been a strong return to the Churches, particularly in the industrial centres of Obersteiermark, where, in every place, four or five hundred requests for Church membership are announced. In Lower Austria the figures also run into hundreds. In Kärnten, particularly in the Catholic valleys of Lavant, a strong tendency to evangelical Christianity is to be noticed, as also in Innsbruck, Salzburg and Hallein.

(Int.Christ.Press and Information Service
Geneva).

Y. W. C. A. MEETING

The World's Committee of the Y.W.C.A. has planned a meeting to take place in Geneva at the beginning of September next. In addition to bible study, and concentration on recent questions of the Christian Faith, the programme will also include in particular the treatment of international, social and economic problems, in the sphere of Christianity. A few days before the conference, a study course will open in Geneva for members of the World's Committee and its leaders in Christian work among young women and girls. Particulars are obtainable from the headquarters of the World's Committee: 7 rue Daniel Collaçon, Geneva, Switzerland.

(Int.Christ.Press and Information Service, Geneva).

EVANGELICAL STUDENTS IN CATHOLIC ASSOCIATIONS

The Catholic student associations of Germany, which, since the annulling of the confessional principle have recently also become accessible to non-Catholics, require of the newly admitted Evangelical members that they shall lead a life consistent with the religious and moral rules of their Church. An Evangelical theologian has been asked to undertake the pastoral care of these young men.

(Int.Christ.Press and Information Service, Geneva).

AN AMERICAN PRIEST IN MOSCOW

According to a statement in the Evangelischen Deutschland, of April 1, 1934, the American Roman Catholic priest, Fr. Braun has just arrived in Moscow. The American press attaches great importance to his arrival. It is "the first fruit of the guarantee", it says, which the Russian Foreign Secretary gave, during the negotiations in Washington, to the President of the U.S.A. Fr. Braun is the first American priest, since the famine of 1921-22 to be sent to the Soviet Union with a permanent charge. He has already said his first Mass in the French-Catholic Church in Moscow.

(Int.Christ.Press and Information Service, Geneva).

THE "RELIGIOUS" MEMBERS OF COLLECTIVE FARMS

The Executive Commission of the Central Committee of the Militant 'Godless' in U.S.S.R. met in Moscow on February 25, 1934. On this occasion the President, L. Jaroslowsky, gave a long report which appeared in the paper "Besboschnik" (Godless) on March 10th and from which we have taken the following extract:

The representatives of "religious organisations" have, in the course of the last years, made it known through various means, that their members are "sectarian revolutionaries". "We alone", they usually say, "who believe in God, are true communists. The others, who do not believe in God, are not real communists". "With the help of God and of communists we will build up socialism". Now and then they interpret in their way Stalin's slogan, that each "Kolchosnik" (member of a collective farm) must reach a certain degree of opulence, adding that God should not be forgotten in the Kolchos. Lately, continues Jaroslowsky, religious work has been somewhat neglected. The reason for this is the carelessness on the part of certain local party organisations and of some collaborators towards our work. Because of the fact that the anti-religious work is no longer in the foreground, it is thought by some people that it is unnecessary and they fold their arms. For instance in nearly all the industrial areas of Ivanovo-Vosnesensk, the work was interrupted in the woods and collective farms at Christmas time. In some places Christmas was celebrated with greater pomp than in 1932. The same can be said of other areas. In the central factories of glass and crystal industry (Gusj-Kristall) there were not less than five hundred people praying at Christmas, besides the choir composed of pupils of the FSU (factory schools). In the area of Tschestopolk, churches which had been closed were reopened. Wherever religion is not fought the Church is again raising its head. In the very heart of the black-soil area, as well as in other parts of the country, new religious groups have appeared, which call themselves "Svetilniki" (Torch bearers), "Molchalniki" (silent people), "the true way to salvation", "the safe-keepers of the Church", etc. the leaders of which find their way into the collective farms and advise others to do likewise.

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, Geneva.

Nos.7-10. April 1934. - Information Series - 2 rue de Montchoisy.

AN IMPORTANT APPEAL.

The Executive Committee of the Federal Council of Churches of Christ in America, the American Section of the Universal Christian Council and the American Section of the World Alliance for International Friendship through the Churches have appealed to Christians to bear anew their witness to God. They feel that in the present most ominous situation - with the growth of nationalism and of the war spirit, with renewed competition in armaments, and military budgets increased in spite of the economic depression, which is largely the result of past wars - Christians, in their world-wide fellowship, must stand steadfastly against war and uphold the declaration of many Christian bodies that in any dilemma between loyalty to country or to Christ, they will follow Christ. The appeal expresses faith in the people of all nations and urges Christians to unite in further efforts for peaceful solutions of international differences, and to demand such drastic reductions in armaments as would put national force on a police basis. In the United States work is being carried on to establish friendly relations with the Far Eastern nations, and to urge United States cooperation in the solution of world political and economic problems. The appeal ends with the declaration that no change in machinery will restore peace and goodwill without a change in the spirit of men and nations. It therefore calls for prayer to God that the governments may be led into the paths of peace and that the peoples may learn to rely on trust rather than on fear, and to apply to their dealings with one another the principles of love and of reconciliation.

THE RELIGIOUS WORLD AND CONSCIENTIOUS OBJECTORS.

In France, following the petition addressed by the clergy to the Union of Churches and to the principal associations for missionary and evangelistic work, a committee of theologians has been formed and charged with a fundamental study of this question. The regional synod of the 18th circuit of the National Union of Reformed Evangelical Churches has just expressed the wish that the conclusions of this committee may be put on the agenda of the national synod of the Reformed Evangelical Churches of 1935. Moreover, a common fund that was established in September last for Christian conscientious objectors has already distributed several thousands of francs to objectors who are totally or partially out of work on account of their attitude. We understand that a pastor who was a conscientious objector has just come out of prison after serving a year's sentence, but that on the same day another pastor was arrested.

In the United States, as a result of several students having been excluded from certain universities for having refused to take part in military training, a protest movement is manifesting itself in the Churches through a number of declarations. We mention in particular that of the Executive Committee of the Federal Council of Churches, which states that civil educational institutions must not make military training compulsory and that students who have been excluded must be reinstated at once.

THE WORLD ALLIANCE RECEIVES A PEACE PRIZE.

The Carnegie Foundation at The Hague has awarded the Wateler prize for 1934 (25,000 Dutch florins) to the Netherlands section of the World Alliance for International Friendship through the Churches, for having promoted the cause of peace through the establishment of closer contact between the Churches. The President of this Dutch section is Professor Th. Böhl, doctor in theology, of Leiden, who last year

succeeded Professor J.A.Cramer. The Secretary is Mr. J.C. Wissing, doctor in theology, of Tiel, Guelders, Netherlands.

AN OECUMENICAL YOUTH COMMISSION IN THE NETHERLANDS.

An oecumenical youth commission has just been formed at Utrecht, on the initiative of the Council of Dutch Churches for Life and Work and of the Dutch branch of the World Alliance for International Friendship. The aim of the commission will be to instil into the mind of youth the ideal of the Universal Christian Council and of the World Alliance.

LA CHATAIGNERAIE.

The summer conference of the World's Student Christian Federation will take place this year, as in 1933, at "La Châtaigneraie par Coppet, près Genève, from August 4-10. The principal theme of the conference will be "The Federation and the Evangelisation of Students." An important place is reserved in the programme for bible study meetings followed by discussion. This year, for the first time, liturgical services will be held according to the traditions of the different Churches.

After the conference, the Executive Committee of the Federation will meet at Geneva.

THE EARTHQUAKE IN INDIA.

The magnitude of the disaster in Bihar, North India, calls for immense effort in relief and reconstruction work, especially in view of the heavy rainfall which is to be expected from July till September, and of the special danger that this may entail with the river-beds in their distorted condition. Plans are being made for the possible evacuation of masses of the peasants. Funds have been opened by the Viceroy of India and by the Indian people, and Mahatma Gandhi has himself visited the area affected. Recently Pierre Cérésolle (La Chaux-de-Fonds, Switzerland), has been sent to see what opportunity there is for effective help to be given by the International Civil Service.

So far, little money has been raised except in India and Great Britain, but donations would be greatly welcomed, and should be sent to: International Civil Service, Les Rayons, Gland, Switzerland.

OECUMENICAL VACATIONS.

An international Holiday House will be opened at Mouterhouse near Niederbronn, Bas-Rhin, from August 4th to 18th, under the auspices of the Oecumenical Youth Commission. This Holiday House is open only to young people. Application should be sent in to: Miss Marthe Siegfried, institutrice, Sarre-Union, Bas-Rhin, France.

Another international Holiday House is announced by the British Committee of the World Alliance for International Friendship through the Churches at Westcliff-on-sea, Essex. Age: 18 to 25. Apply to: World Alliance, 1 Arundel Street, London W.C.2, England.

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

Nos.11-13. Information Series. 2 rue de Montchoisy.

KAGAWA AND CHINA.

In the preface that he was asked to contribute to the Chinese edition of his book: Love, the Law of Life, Kagawa writes: "...It has made me very sad, for my nation is constantly breaking the Law of Love toward the Middle Kingdom. I myself love China as I love Japan. For a long time I have been praying for the speedy coming of peace in China; and in the light of Japan's immoral acts, I am surprised at the tolerance of the Chinese brother who has translated my book. Though a million times I should ask pardon, it would not suffice to cover the sins of Japan. For this reason I have lacked the courage to write this introduction. Chinese leaders may well accuse me of impotence. I deserve the charge.

If only Japan will repent, and establish permanent friendship with China! There is no other way than by the Law of Love. And this applies not only to the relations between China and Japan: If we hope for a progressive uniting of all the national and racial cultures of the world, there is no other way of achieving it than through the principle of redemptive love. The law of redemptive love is the fundamental law of the universe....It is the redemptive love lived and practised by Christ that alone transcends race. This type of redemptive love must grow in us, and in cooperation with the spirit of the universe we must labour to save the unhappy peoples of the world. Because the Japanese nation has been unable to sense this great redemptive love, I suffer the sorrows of the Prophet Jeremiah. Forgive us, you sons of Confucius and Motzu, forgive us in the name of your great peace-loving sages! Some day the Japanese will cast away the sword and gun and awaken to love of the Cross. At present I can think of nothing but to beseech your pardon. And there are countless young souls in Japan who, like myself, are asking for pardon. This is my message to Chinese brothers who may read this book."

A JEWISH VOICE ON THE JEWISH QUESTION.

The periodical of the German Zionists, Juedische Rundschau, deals, in volumes 75 and 78 of this year, with the present state of Judaism in Germany, and makes the following comments:

"The great experience for German Jews is not to be found in the loss, for this one or that, of his material means of existence. What affects them much more deeply is the sudden realisation that they are outcasts from a life that they had believed secure. They are learning to know what exile means. They are coming to understand the biblical words, spoken in similar circumstances over 3000 years ago, as though they were addressed to them personally. Recently, many Jews have found their way back to the Temple. We young Jews, (the article goes on), are bearing witness to a principle against which our fathers, alas, have sinned. We Jews, whose blood fellowship has survived for hundreds of years under difficult conditions, understand the meaning of race. But we are also convinced that, above all natural diversities, man in his distress stands before God and the world. In Chapter 53 of the great book of Isaiah, it is proclaimed that the servant of God will be plain and despised, ugly and deformed. But on him will rest the sorrow of the world. Every man has the ability and the vocation to be a bearer of the divine. And no one feels more heavily the burden of this calling and how far away from it he has fallen, than the Jew. We ourselves know, and say with thousands of tongues, that we have fallen and sinned. The basic idea of all religion is that every man shall be judged for his sins. The covenant that the Jews believe God made

with Israel does not protect the Jew from being cast out. But as outcasts in exile we still hope and believe that the day of re-establishment will come." Int.Chr.Press & Information Service, Geneva.

UNION OF CHURCHES IN CHINA.

In reporting on the conference of the Szechwan Synod, (Church of Christ in China), the Chinese Recorder of April 1934, writes: "The event of outstanding significance was the formal establishment of the Szechwan Synod of the Church of Christ in China. After fifteen years of steady growth, the Mei Dao Huei, the Church established by the Canadian Methodist Mission, (later the United Church of Canada), has joined with this nation-wide organisation to form the Szechwan Synod. This happy event, long desired by Chinese and foreign workers, was characterised by a simple but impressive ceremony, and great was the satisfaction felt by all at the forging of another link in the chain of unity and cooperation in the work of the Master." (Int.Chr.Press & Information Service, Geneva.)

PROTESTANTISM UNITES IN SPAIN.

The Spanish International Committee met at Madrid on April 23 and 24. The Anglican, Scottish and Irish Presbyterian, Dutch, Swiss and German Churches and religious societies were represented, as well as the Lutheran Churches of the Northern countries. The discussions showed that, thanks to the liberty of conscience that has been possible since the Revolution, Spanish Protestantism is at last beginning to form a united organism. The committee took place after the Spanish Evangelical Congress, at which 600 deputies were present. (Int.Chr.Press & Information Service, Geneva.)

VITALITY IN FRENCH PROTESTANTISM.

French Protestantism is revealing a fine vitality in the face of the general crisis. The Protestant Annual, which has just been published for the 52nd time, bears witness to this fact. It enumerates 409 Protestant or Oecumenical periodicals published in France, or in the French language, as against 406 in the preceding year. There are some 1047 pastors (four of them women), not counting evangelists. Excluding the departments of Moselle, the Upper Rhine and the Lower Rhine, where a different form of service is used from that followed elsewhere, there are about 1532 temples or oratories. (Int.Chr.Press & Information Service, Geneva.)

WORLD BAPTIST ALLIANCE.

The World Baptist Alliance, whose office is at 4 Southampton Row, London W.C.1., had, at the end of 1933, not counting the U.S.S.R., 11,022,353 members, 6,796,534 Sunday school pupils, 58,184 pastors and missionaries and 68,698 Churches. This Alliance will hold its fifth World Congress from August 4-10 next, in Berlin. 5 commissions are preparing reports for this congress on the following subjects: nationalism, racial questions, morality (especially as regards marriage and the family), temperance, economic questions and the spirit of Christ (Int.Chr.Press and Information Service, Geneva.)

IMPORTANT OECUMENICAL MEETINGS.

An international conference organised by the Universal Protestant League and the International League for the Inner Mission, will take place at the castle of Hemmen, near Arnhem, Netherlands, from July 23-26 1934. Professor J.R.Slotemaker de Bruine, doctor in theology, and Minister for Social Affairs of the Netherlands Government, is the President of these two leagues. In the programme of the

conference are included some major problems for the Churches today in relation to the Inner Mission. The question of the Church and the State, with which all oecumenical groups are at present concerned, will also be dealt with. For further information, application should be made to: Mr.O.Norel, Oranje-Nassaulaan 54, Amsterdam, Z, Holland.

The plenary session of the World's Committee of Y.M.C.A.'s will be held from July 27 to 31, 1934, at Oxford, England, under the presidency of John R.Mott. The principal subject on the agenda is "the mission of the World Alliance of Y.M.C.A.'s and its means of action." John R.Mott, President of the World Alliance, and Tracy Strong, General Secretary of the Junior Division of the World's Committee, who have been travelling in South Africa and the Far East respectively, will report on the extension to be carried out in the work. Dr.A.L.Lindsay, Master of Balliol, the celebrated college in which the delegates will stay, will treat the subject of enforced leisure among the unemployed, and the philosopher Dr.N. Berdiaeff the burning problem of nation and state.

(Int.Chr.Press and Information Service, Geneva).

THE CHURCHES AND THE INTERNATIONAL LABOUR CONFERENCE.

Very important problems will be discussed at the International Labour Conference, the XVIIIth session of which will open at Geneva on June 4 next. Foremost among them is the proposal to secure, by international agreement, a new reduction in working hours. The Conference is also called to consider the developments in unemployment-insurance and the various forms of assistance for the unemployed. Moreover, in connection with the annual report of the Director of the International Labour Organisation, which bears particularly on further experiments in social structure carried out in a number of different directions in several countries, wide discussion is anticipated.

It is obvious that this annual deliberation by the League of Nations organisation that is charged, on an international scale, with the protection of workers, is of direct interest to the Churches.

(Int.Chr.Press & Information Service, Geneva).

Please insert.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No. 14-18. May 1934. Information Series 2, rue de Montchoisy.
-----DISARMAMENT AND SECURITY.

The Archbishop of Canterbury has just issued a strong appeal for the limitation and control of armaments - an appeal in which he is supported by leaders of all the main Christian denominations in England and by the Salvation Army.

The statement emphasises the widespread fear and distrust which prevent Governments from taking the necessary steps, in spite of the fact that the mass of men and women all over the world are longing for peace.

A sense of security is essential, but it is not helped forward by an increase of armaments in any country, as that deepens the sense of insecurity elsewhere. A general limitation of armaments is also so involved in the Versailles Treaty, that it cannot be ignored.

The failure of the Disarmament Conference would be a terrible disappointment to multitudes in every nation. But narrow nationalism is in many cases making this limitation very difficult, because it is unwilling to pay the price, which is the acceptance of the principle of the collective action of nations as members of one great commonwealth. This involves submitting disputes to international judgment and abiding loyally by the consequences. In spite of many adverse signs however, the reason and conscience of mankind are moving towards acceptance of this principle. Until this happens the League of Nations cannot exercise its full and beneficent influence, and even civilisation itself is in danger.

It is surely the will of God that nations as well as individuals shall live as one family and His help is pledged to those who seek to achieve this goal.

Internat.Christ.Press.Serv.

HIGH LEIGH CONFERENCE, June 4th to 6th.

A Conference on the Church, the State and the World Order will take place at High Leigh, Hoddesdon, Herts, from June 4th to 6th. convened by the Christian Social Council and the British Council for International Friendship through the Churches.

The Bishop of Chichester will preside. The subject "The growing claims of the modern State in relation to the Christian understanding of life" will be opened by a paper surveying this problem in Europe.

Professor John Macmurray will open the subject of "The proper sphere of the Church in relation to the modern encroachments of the State".

Dr. J.H. Oldham is acting as Chairman of the Commission of preparation for this important Conference.

Internat.Christ.Press.Serv.

THE DISMISSAL OF PASTORS IN GERMANY.

The following information has been received by the Oecumenical Press Service, Geneva, by telephone from the Church Foreign Office, Berlin. (May 14th).

A rumour has been circulating in foreign countries that 2-300 clergy of the German Evangelical Church have lately been summarily dismissed and that most of them sent back the letters of dismissal unopened. This report is of propagandist origin and in no way corresponds to the facts of the case. The dismissal of pastors is regulated by law and can only be carried out in connection with an order for a trial for discipline. It is only in some isolated cases that pastors are pensioned off (i.e. not dismissed) under the Church ordinance. In a few other isolated cases trials for discipline are pending, but in consequence of the Reich bishop's message of peace of April 13, 1934, these are being left in abeyance. It is to be expected that with the further development of the pacification of Church relationships within the German Evangelical Church a more peaceful solution of these matters of personnel will also be found.

We are glad to be able to give publicity to the good news contained in this statement, but we feel bound to add that the latest news in the German Press shows that the larger proportion of those Church officers whose suspension from office has been cancelled have not yet been restored to the full exercise of their functions.

Internat.Christ.Press.Serv.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

No. 19-20. June 1934.

- Information Series -

2, rue de Montchoisy.

INTERNATIONAL YOUTH COMPETITION: "CHRIST AND WORLD FRIENDSHIP".

May 31st was the final date for receiving manuscripts for the above competition, organised by the Oecumenical Youth Commission.

250 papers were entered before that date and nearly all the European languages were represented. English headed the list (41), French next (38), German (31), Hungarian (30), Czecho-Slovak (19), Dutch and Polish (13), Modern Greek (12), Swedish (11), Esperanto (8), etc... and finally Ukrainian (1). (*)

The jury, consisting of members of very varied nations, has already held 4 meetings and has set to work with great energy. The announcement of the results is expected at the time of the Assembly of the League of Nations.

(*) The jury must adjudge a large number of papers which, though posted before June 1st, did not reach the office till after the date had passed.

(Int.Chr.Press & Information Service, Geneva).

FOR YOUR INFORMATION.

In religious circles there is often a great lack of accurate information as to the various Christian international movements, and as to social questions and Christian opinions on those problems.

To remedy this, the Executive Committee of the Universal Christian Council has just decided to increase its Department of Information, by collecting material on these questions. These folders of information will be lent, free of charge, if application is made to the Information Department of the Universal Christian Council for Life and Work, 2, rue de Montchoisy, Geneva. (Please mention the language desired and mention what other languages would be useful, if the material demanded does not happen to exist in the first language mentioned. We have little beyond English, French and German material).

These folders each contain the principal documents (up to date) of the subject, including any important statements made on this subject by the religious bodies. Material will easily be found for a Y.M.C.A. or Y.W.C.A. meeting, for a men's group, a study circle, a women's meeting. The folders will be forwarded post-free on receipt of an "international reply coupon".

The following subjects are available:-

Series A. International Christian Movements.

- A. 1. World's Student Christian Federation.
- A. 3. Baptist World Alliance.
- A. 4. World's Alliance of Young Men's Christian Associations.
- A. 5. Faith and Order.
- A. 6. International Missionary Council.
- A. 7. Lutheran World Convention.
- A. 8. Universal Christian Council for Life and Work.
- A. 10. International Union of Antimilitarist Ministers and Clergymen.
- A. 11. World's Young Women's Christian Association.
- A. 12. World Alliance for promoting International Friendship through the Churches.
- A. 13. Salvation Army.

Series C. Organisation of Labour.

- C. 1. International Labour Organisation.

- C. 1b. International Labour Organisation and Churches.
- C. 2. Salaries.
- C. 3. Unemployment.
- C. 3b. Crisis.
- C. 7. American experience.
- C. 10. Experiences in social structure.

Series F. Miscellaneous.

- F. 2. The Campaign against the Traffic in Narcotics.
- F. 3. International Factory Clinic.

Many others are in course of preparation, among them a series on peace questions, and another on Christianity in relation to social and political theories. It should also be noted that the many resources available in Geneva would often make it possible to supply material on some special subject of the same type.

To help in collecting the material for Series B., on the peace work being carried on by important religious and social organisations in various countries, not affiliated with the international organisations, we should be glad to receive from them historical summaries, the latest reports, or other documents describing their work.

(Information Department of the Universal
Christian Council for Life and Work).

U.R.S.S. AND THE LEAGUE OF NATIONS - TWO POINTS OF VIEW.

Last week two declarations appeared in the press, coming from religious groups in Geneva. The first was drawn up by the Executive Committee of the Consistory of the National Protestant Church of Geneva, a Church independent of the State, in spite of its title. This vigorously combatted the idea of Soviet Russia entering the League, declaring that this would be "an outrage on Christianity". The second came from the Committee of a group of Christian socialists, who believe that the adhesion of Soviet Russia, would, on the contrary, be profitable to the cause of peace, and would help to mitigate the anti-religious propaganda of U.R.S.S.

(Int.Chr.Press & Information Service, Geneva).

FRENCH FEDERATION OF SOCIETIES AGAINST IMMORALITY.

The 5th Congress of the French Federation of Societies against Immorality met at Marseilles from April 27-29, 1934. Several resolutions were drawn up, among them the following :- the adoption of the French legislation of the International Convention of 1923 on moral delinquency; more energetic action to suppress immoral plays, films and broadcasts; the abolition in France and its colonies and mandated countries of government and municipal regulation of prostitution; the prosecution of immoral nudist publications and of those who practice indecencies in public. The Congress concluded by expressing deep gratitude to the League of Nations for its work and its publications for the suppression of public immorality and for the prevention of traffic in women, and its appreciation of the progress already made, thanks to its influence.

(Int.Chr.Press & Information Service, Geneva).

REORGANISATION OF ANTI-GOD MOVEMENT.

"As a result of the 17th Assembly of the Russian communist party last January, the active anti-God movement will undergo some changes, says one of their leaders, Oleschtschuk, in "Besboschnik" (the Anti-God paper No. 11, 1934), namely: it will be necessary to greatly strengthen the ranks of the movement in order to fight against the all-pervading indifference which is creeping in on all sides. This must be the chief aim of the reorganisation of our movement."

(Int.Chr.Press & Information Service, Geneva).

Please insert.

Annual subscription 10 Swiss frs.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

No. 21-24. June 1934 - Information series - 2 rue Montchoisy.

NEW TRIALS FOR THE CHURCH IN SOVIET RUSSIA.

The May-June number of "Vesnik" (The Messenger) the periodical of the Russian Student Christian Movement in Paris contains an article on the present situation of the Orthodox Church in Soviet Russia.

It is stated that according to the latest reports a new persecution of "religious" has begun in Soviet Russia, directed particularly against officials of the Orthodox Church. News from Russia states that quite recently twelve Orthodox Churches have been closed in Moscow alone by order of the Government and that some 42 Orthodox priests in the Volga district have been arrested for giving religious instruction to young people. There are however various signs that the people are not behind the Soviet Government in this campaign: even Communist groups, especially the young Communists (Komsomol) are opposed to a persecution of Russian Christians by the State. To what degree the Government has felt the consequence of this attitude of the people, including its most faithful adherents, is shown by the fact that far fewer of the "Komsomol" than in previous years took part in this year's anti-Easter demonstration by the Godless with the slogan "Easter endangers the work of sowing - he who keeps Easter will have no bread". The Government's present undertaking is being carried on without the approval of the people. Its special aim seems to be the destruction of the remaining organisations of the Russian Church and in the first place the dissolution of the Synod.

The article goes on to say that the reduction of the Russian Church to a mere catacomb life is only a question of time. The Synod, will officially cease to exist. It will have no further relations with the Government, and its organ "Moskowskaja Patriarchic" will no longer be published. The Orthodox Church has honestly and patiently tried to live in loyalty to the Government, and now it is ready to face fresh persecution. The Metropolitan Sergius is travelling about the country strengthening and encouraging his people. It is said in Moscow that he will soon be arrested.

(Int.Chr.Press & Information Service-Geneva.)

A SIGNIFICANT MEETING AT THE MANSION HOUSE, LONDON

At the invitation of the Lord Mayor of London some 900 persons filled on June 12th the Mansion House main reception hall to hear an appeal on the Churches' responsibility in the present world unrest and an account of the work and plans of the Universal Christian Council for Life and Work. The Lord Mayor himself presided over the meeting.

His Grace the Archbishop of Canterbury, after describing the gloomy outlook in international and economic relationships stressed the need of a new spirit and showed that the Christian spirit was the only one which was clear enough and strong enough to bring about the unity of spirit in the world of nations.

The Rev.H.L.Henriod, General Secretary of the Universal Christian Council followed in describing how the latter was effectively an instrument of united study and action. The Lord Bishop of Chichester Chairman of the Council, emphasized the social responsibilities of the Christian Church, and the value of the Stockholm Movement, and appealed for increased support for it, both moral and material, from the British Christian constituency.

Lord Cecil of Chelwood moved the vote of thanks to the Lord Mayor and speakers and pointed out that the question of the day was whether the nations were willing to carry on the great experiment of international co-operation or whether the world would drift back into pre-war habits which would inevitably result in an even more terrific war. Lord Rochester seconded the vote of thanks.

(Int.Chr.Press & Information Service, Geneva)

"OECUMENICAL LOAN".

The loan of 100,000 Swiss francs issued under the auspices of the Association Protestante Internationale de Prêts by the Mission populaire évangélique (McAll Mission) has been more than covered. The sum of 135,250 frs. had been subscribed, but certain subscribers have been kind enough to accept a reduction of their share so that the amount fixed may not be exceeded. This loan is part of the plan of re-organisation of this Society for evangelisation, which has suffered a considerable diminution in its receipts from Great Britain and the United States, although the donations from France continue to increase.

(Int.Chr.Press & Information Service, Geneva)

FRANCE. PROTESTANT PRESS.

L'Avant-Garde, a popular paper of Social Christianity, which warmly supports oecumenism, the cause of peace, of disarmament, of democracy and of social justice, announces that the number of copies printed has doubled in a few months. This used to be a monthly paper but has now begun to appear twice a month. (I.C.P.I.S. Geneva)

FRANCE. NATIONAL COUNCIL OF LA JEUNE REPUBLIQUE

La Jeune République is a movement inspired by Christianity, which for French Catholicism corresponds in some degree to Social Christianity for French Protestantism. This National Council met on June 10, and expressed its opinion of the necessity of certain essential reforms: the control of banks and of the resources of the Press, the abolition of private manufacture of and trade in armaments, equality of representation for all electors, women's suffrage, the referendum, the formation of a National Council of Economics besides a political Chamber, which should have the final authority, compulsory collective labour contracts, strengthening of the League of Nations, substantial reduction of armaments, etc.

(Int.Chr.Press & Information Service, Geneva)

FRANCE. NATIONAL SYNOD OF THE N.U. of R.C.

The national Synod of the National Union of Reformed Churches was held at Nîmes from June 9 to 11.

The enquiry in the Churches which affects about one third of the parishes each year in turn, and to which 54 parishes have replied this year, shows about 50,000 Protestants, of whom 5,000 attend the regular Sunday services and 15,000 on festivals. In these 54 Churches there have been 1,100 marriages (54 of these being mixed), 1,800 baptisms and 2,700 funerals. (In comparing this last figure with that of baptisms, it must not be forgotten that a number of Catholics ask the Pastor to take their funerals). Of these Churches three have no Sunday School; in the others there are 3,500 pupils and an average attendance of 2,500. With few exceptions, charitable and social work amounts to very little.

It was decided that the question of conscientious objection should be placed on the agenda for next year's meeting of the National Synod.

(Int.Chr.Press & Information Service, Geneva)

DISCIPLINARY ACTION IN THE GERMAN EVANGELICAL CHURCH

From official sources of the German Evangelical Church we learn that on April 13 formal disciplinary proceedings were impending against a total of 74 Church officials and informal proceedings against a further 254. On the basis of a decree issued on that date proceedings were stopped against 65 of the former and about 175 of the latter; including, as it is called, five cases of a political character. Two Church officials were retired by valid legal sentence and 79 others on the ground of informal proceedings. 65 transfers to another position were carried out in the interest of the work of the Church. 24 of these were cases of compulsory retirement and 40 removals from the position of Superintendent (i.e. of a number of parishes).

(Int.Chr.Press & Information Service, Geneva)

AN INTERNATIONAL THEOLOGICAL COURSE IN GENEVA

From July 30 to August 18 Geneva will be the centre for a theological course, oecumenical in character, which should help greatly towards mutual understanding between the Churches. The main theological tendencies of to-day will be discussed. Practical co-operation in such matters as peace, social work and missions proves difficult without such an understanding of each other's fundamental theological position.

Leaders from various countries and churches have promised help: Professors Dibelius and Frick (Germany), Prof. Runestam (Upsala), Prof. Homrighausen (America), Prof. Cassian (Russian-Orthodox; Academy, Paris) Prof. Choisy (Geneva), Prof. Emil Brunner (Zurich) Dr. Visser't Hooft, Dr. Hans Schönfeld and Prof. Adolf Keller (Geneva).

Among the subjects for lectures or discussion are: The Kingdom of God; problems of the Oecumenical Movement; Church and State; Relation of the Russian Orthodox Church to Western Christianity.

Clergy and theological students can enrol as full members of the course; others can attend as listeners. Visits to the League of Nations, etc. will be arranged, and also excursions.

Registration fee 25 frs. Board and lodging 6 francs a day. Registrations should be sent to: Professor Adolf Keller, 2 rue de Montchoisy, Geneva.

(Int.Chr.Press & Information Service, Geneva)

PRACTICAL CHRISTIANITY AND QUESTIONS OF THE DAY.

The so-called "Social Days" of Vaumarcus will take place this year on Saturday September 22 and Sunday 23 and will be combined with the congress of the Federation of Social Christianity (Christianisme social) of French Switzerland.

The general title given to the discussions is "Mutual Responsibilities"; the religious aspect of this subject will have the chief consideration. The meetings, to which the public will be gladly admitted, will include studies on the following problems, followed by free discussion: "Our civic relationships" (rapporteur: M. Jean de la Harpe, Prof., Neuchâtel Univ.); "Townfolk and Countryfolk" (M. Rod. Rubattel, of Lausanne, director of the Revue); "Our duties in the matter of peace" (M. Roger Huelin, of Geneva, editor of Voies nouvelles). Pastor Elie Gounelle, of St. Etienne, will be the preacher at the Congress, which will conclude with a large public meeting on Sunday afternoon on the subject "Social Christianity at work", when M. Auguste Lemaître, prof. at the University of Geneva will take the chair.

Cards of membership of the Congress cost one franc (Frs. 6.50 including board and lodging). The full programme may be had from Editions Labor, 4 rue de L'Athénée, Geneva.

(I.C.P.I. Service, Geneva)

The 9th WORLD'S CONVENTION OF THE CHRISTIAN ENDEAVOR Movement will be held in Budapest, August 2-7, 1934. This world-wide gathering of Christian young people is one of the great international assemblies. In Berlin in 1930 there were more than 10,000 delegates from 34 co-operating nations.

A PRAYER FOR PEACE AMONG THE NATIONS*

O God, who hath made of one blood all nations of men for to dwell on the face of the Earth; God of love, Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace; upon Thy shoulder shall be the government world without end.

Forgive us that in our day the nations have gone awhoring after strange gods, worshipping the State and offering human sacrifice to War.

We would have no other gods before Thee. Yet behind the armaments of nations, beneath all the glitter of military pomp and circumstance, we see the lurking shadow of the god of War ready to fan the flames of hate whilst he takes unhallowed toll in human blood.

O God of love, unite in opposition to all war those who worship Thee throughout the world. Grant that each may love his native land and obey her laws up to the point where obedience to man would be disobedience to God. When there comes the moment to decide, give us the higher courage to take our stand with Thee. If men persecute us and say all manner of evil against us, let us rejoice and be exceeding glad in nearer company with Christ, in the divine comradeship of the cross.

Send now Thy Holy Spirit upon us. Grant us wisdom in our time to build a warless world. Help us to this end to remove the causes of war. Teach us so to control our economic life that profit in arms, pressure for markets and materials, and selfish interests of finance shall no longer destroy the peace of the world.

Rebuke also the pride and greed of race and clan, the vainglory of men, and the lust for empire which result in war. Make the nations to know themselves to be but men. Teach them that the wages of sin are death. Guide them in paths of righteousness and peace.

Help us to build the machinery of peace in court and covenant and league; in the parliament of man and the federation of the world. Give us grace to use these means not alone for prevention of war, but in brotherly provision for the needs of all peoples.

Our Father, remove from our own hearts the seeds of war, all enmity and selfish strife. Give us humility and goodwill toward every man. May Thy Kingdom come within us, that we may bear more moving witness to the way of love.

Though our sins be as scarlet, forgive us, O God, and cleanse our ways from war. For against Thee, and Thee only, have we sinned, and done this evil in Thy sight.

O God, give us peace.

Through Jesus Christ, Our Lord,

Amen.

(Int. Chr. Press and Information Service,
Geneva)

INTERNATIONAL QUAKER CONFERENCE AT PRAGUE.

An international Quaker Conference will meet in and near Prague from August 24th to 28th. The Conference is the fifth of a series of small conferences representative of Quaker Groups, chiefly though not exclusively, European. The previous Conferences were held respectively at Elsinore, Paris, Amsterdam and Geneva. It is expected that some forty or fifty representatives will attend. The Conference will assemble in Prague, but will almost immediately adjourn to the little village of Zbraslav outside Prague on the river.

The general title of the Conference will probably be "From Vision to Action". The programme will include both a consideration of the fundamentals of the Quaker

*From "Prayers for Self and Society" by the Rev. James Myers, Industrial Secretary, Federal Council of the Churches of Christ in America, published by the Association Press, July 1, 1934.

faith, and of a number of practical contemporary problems with which the Quaker Groups and Centres are wrestling, including for example the vexed question of coercion in the modern world.

(Int.Chr.Press and Information Service, Geneva).

VACATION COURSE OF THE INTERNATIONAL COMMITTEE OF SCHOOLS OF SOCIAL SERVICE.

A vacation course organised by the International Committee of Schools of Social Service took place in Brussels from June 5th to 9th. The subjects treated were Prisoners' Aid and the Protection of Children.

Belgium is ahead of many countries in this domain. Its system aims not at punishment for a particular delinquency but at re-education. A guilty person is not imprisoned to make him undergo a sentence but so that the best way may be found of making him a useful member of society. Every person convicted, every child even who is arrested for vagabondage or removed from his parents, spends from one to four months in an Observation Home. In these houses their physical, psychic and intellectual reactions are studied by means of a series of tests, including various sensorial ones. Medico-psychological examinations are carried on in laboratories of prison anthropology.

According to the different reports drawn up, the delinquent is sent to a prison-school, a house of re-education, a prison-sanatorium, an institution for defectives, epileptics, etc. The staff of these various institutions is composed of pedagogues who bring to their task not only their great faculties but their whole heart. If the prisoner's conduct gives satisfaction, he is allowed partial liberty; he works outside and only returns at night. Socialworkers find posts for those who are discharged, help them to re-establish contact with normal life, and then pass them on to societies for following-up or for social re-adaptation.

(Int.Chr.Press and Information Service, Geneva).

FRANCE. Annual Synods.

Numerous synods have held meetings recently. We give below some of their decisions.

The National Synod of the National Union of Evangelical Reformed Churches met at Castres (Tarn) from June 19th to 21st. It approved the abolition of twelve posts for pastors, and the ultimate fusion or future abolition of four others, and voted a budget of 8,176,817 French francs.

It will be remembered that the Permanent Commission, in its report to the Synod last year, stated that it considered propaganda for conscientious objection incompatible with the ministry of a pastor. Having received from one regional synod a request that the question of conscientious objection might be brought before the regional synods, from another a proposal to annul the Synod's decision of last year, from a third a request for new decisions on this subject, the Synod found that the question was settled by the law of separation of the Churches from the State (of 1905). It requested the Permanent Commission to define what is understood by propaganda for conscientious objection, and expressed its sorrow and regret at seeing a regional synod "going so far as to dissociate itself from a decision reached by the National Synod."

The Synod unanimously demanded the abolition of licensed prostitution.

Besides what we said in our last number, the National Synod of the National Union of Reformed Churches, which met at Nimes (Gard) June 9-11, decided, in view of the smallness of the deficit, not to reduce the pastors' stipends. It was agreed to admit into the Reformed Churches one station of the Central Evangelical Society and two of the Reformed Evangelical Church, which were at once fused in the Reformed Churches. The National Union of Reformed Churches has, moreover, fused two of its own churches and recorded the resignation of a Church which is being fused in the Reformed Evangelical Churches.

The Synod passed unanimously a resolution demanding the abolition of licensed prostitution.

The 41st Synod of the Evangelical Free Churches of France was held at Saint Etienne (Loire), from June 12 to 15, and here also a resolution was passed demanding the abolition of licensed prostitution.

The Synod did not, however, consider it desirable to give an opinion as such on the advisableness of the act of the conscientious objectors, but wished to express its respect for those who, in fidelity to what they believe to be the command of Jesus Christ, bear the punishment inflicted on the insubordinate by the State, and its desire to maintain among the children of the Church a faithful sense of gratitude to Church members who died for their country. It decided, however, to leave full liberty to the Churches with regard to their choice of pastors.

The Synod also discussed the progressive construction of a Christian doctrine of peace. (Int.Chr.Press and Information Service, Geneva).

Progress in international labour legislation.

The second quarter of this year has been particularly fruitful in ratifications of international labour conventions. The list published at the beginning of July by the International Labour Office shows 51 more ratifications than were recorded in April. As was the case last year, the largest number of ratifications have been contributed this time by the countries of Latin America: Nicaragua has just ratified 30 conventions, Mexico 9, Brazil 4; the eight other ratifications come from Belgium, China, Denmark, Italy and Czechoslovakia. The total number of ratifications at present is 630, given by 44 States.

(Int.Chr.Press and Information Service-Geneva).

FRANCE

"International Friendship."

L'Amitié Internationale, the quarterly bulletin of the French Committee of the World Alliance for International Friendship through the Churches, contains in the June 1934 number the announcement of the following decision adopted by the above mentioned Committee. "The Committee, moved by the serious danger to peace created by the private manufacture of and traffic in arms....and regarding it, moreover, as inadmissible that war, or preparations for war, should become a source of profit, calls upon the Government by the present resolution to take all measures that they may deem necessary for the suppression of this traffic."

Monsieur Jézéquel, secretary to this Committee and one of the secretaries of the World Alliance, made a successful tour of Spain and Portugal in April, making speeches for peace.

(Int.Chr.Press and Information Service, Geneva).

Please insert.

Annual subscription 10 Swiss francs.

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2, Rue de Montchoisy

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THE CHURCH OF SCOTLAND AND PEACE.

The Church of Scotland has recently adopted a resolution noting with deep satisfaction the growing abhorrence of war among the people. It also recognises that in the event of war conscience enlightened by the Holy Spirit must decide the individual's action, and declares that, in view of the instruments already created for the progressive organisation of peace among the nations, any nation, signatory to these instruments, which resorts to war from self-interest or a mistaken idea of honour, or which does not in all truth keep the spirit as well as the letter of its obligations, and explore honestly every avenue of conciliation and arbitration, must be regarded as guilty of a crime against humanity, and as acting in a manner contrary to the mind and spirit of Jesus Christ.

It calls upon the Government to continue to press for an agreed measure of progressive and simultaneous disarmament. It also urges upon the Government the necessity of the establishment, under the League of Nations, of a strict international control of the manufacture, sale and export of armaments.

I.C.P.I.S. (Geneva)

AN ANTI-MILITARIST'S REPENTANCE.

With this title the "Gazette de Lausanne" had announced that Professor G.S. Heering, of Leyden University, and President of the International Union of Anti-militarist ministers and clergy, had disowned his radical pacifist convictions. The "Gazette de Lausanne", being informed of its mistake, has definitely contradicted this statement in a later number. "My convictions have not been modified in any particular. I still maintain all that I wrote in my book "Dieu et César", writes Professor Heering as to this misstatement.

I.C.P.I.B. (Geneva)

CONFERENCE OF THE INTERNATIONAL PROTESTANT LEAGUE AND THE FEDERATION FOR INNER MISSION AND CHRISTIAN SOCIAL WORK.

The world meetings of these two societies, of which Prof. Dr. J.H. Slotemaker de Bruine, Minister of State for Social Affairs at the Hague, is President, were held from July 23 to 26 at Hemmen in Holland. There were 62 delegates from 19 countries, representing 60 Churches or organisations.

The situation of Protestantism in several countries was reviewed, as well as the question of mixed marriages, and the problem of the State in the light of the Gospel.

The Conference passed a special resolution that in Catholic countries the same liberty should be granted to Protestants as is enjoyed by Catholics in Protestant countries.

I.C.P.I.S. (Geneva)

ESTONIA.Collaboration between Orthodox and Lutherans.

At Narva (Estonia) an oecumenical conference was held at the end of June attended by Lutheran pastors and Orthodox priests. This is the second meeting of the kind between representatives of these two confessions. The Baltische Russlandarbeit, a movement founded by Pastor Schabert of Riga, is a centre of collaboration; its aim is to fight against the militant atheist movement. At the close of this conference the following resolution was passed unanimously:

"We recognise that we are sons of the same Father, but living in different houses on the earth. Faith in our Lord Jesus Christ and the power of Christian love are stronger than those differences of doctrine and worship which separate us. Unfortunately we have been very slow to realise this."

I.C.P.I.S. (Geneva)

UNITED STATES.The Federal Christian Council and the Rights of Labor.

On June 29, the Federal Council of Christian Churches in America issued, in connection with recent conflicts, a statement on the rights of labor.

After having affirmed the necessity of the right of workers to bargain collectively through persons freely chosen by themselves to represent their interests against powerful capitalist societies, the statement continues as follows: "Serious conflict has arisen over the refusal of strong employing groups to recognize trade unions and their determination to limit negotiations with

labor to dealings with their own employees. The reasons for labor's insistence upon a broad basis of organisation and upon representation of the workers by persons chosen and paid by themselves are too plain for argument.... When labor is denied the right of free choice of representatives and when employers refuse to deal with representatives so chosen, the spirit and purpose of justice and democracy are thwarted.'

"We make this appeal, however, not merely in the interest of what is known as collective bargaining but in the interest of democratic social progress....."

I.C.P.I.S. (Geneva)

FRANCE.

Harsh sentence on a Christian conscientious objector.

Mr. Ph. Vernier, a candidate for the sacred ministry, serving as auxiliary pastor in the evangelistic work at Fives-Lille, and a conscientious objector on account of his Christian convictions, whose imprisonment we have already reported, appeared on July 31 before the permanent military tribunal of Marseilles. The chairman recalled the devotion shown by Mr. Vernier in his social work; several witnesses, of whom two were pastors, spoke warmly of the defendant and affirmed the supreme sovereignty of God. Maitre André Philip (barrister), in a powerful speech, emphasised the same aspect of the question. The defendant himself was clear and restrained: I accept your justice for my body, but I trust in the justice of God for my soul.

regarded

Ph. Vernier, being legally as a soldier, was accused not of "insoumission", but of refusal of obedience, since he had not consented to put on military uniform. The tribunal sentenced him, by a majority only, to two years' imprisonment, the maximum penalty. We remind our readers that Ph. Vernier has already served a sentence of one year's imprisonment for "insoumission", this also being the maximum penalty. The report of the trial will appear in the Cahiers de la Réconciliation, 11, rue de Provence, Paris IXe.

I.C.P.I.S. (Geneva.)

FRANCE.

Museum of the "Desert".

The annual meeting of the Museum of the "Desert" will take place on Sunday, September 2nd, 1934, at Mas Soubeyran, par Mialet (Gard), and will be devoted to the memory of the 450,000 French Protestants who took refuge abroad for reasons of conscience.

The sermon in the morning will be preached by Mr. de Saussure, pastor at St. Peter's Cathedral, Geneva. The chairman at the afternoon meeting will be Mr. Fuzier, President of the Protestant Committee of the "Amitiés françaises à l'Etranger" and the historical address will be given by Mr. E.G. Leonard, professor of the Faculty of Letters at Caen. Messages will be brought by representatives of the French Refugee Churches.

I.C.P.I.S. (Geneva)

FRANCE.

Centenary of the "Christian Institutions".

Various celebrations in memory of Calvin will take place in Paris in 1935, the 4th centenary of the dedication of the "Christian Institutions" by Calvin to Francis I. It should be noted that an exhibition in connection with Calvin and the French Reformation will take place from the middle of March till the middle of April; it will be organised by the Protestant Federation of France, the Society of the History of French Protestantism, the Calvinist Society of France and the friends of Protestant Thought. Some days of study of the same subject will bring together theologians and writers from France and from abroad.

I.C.P.I.S. (Geneva)

THE SAAR.

Concerning the liberty of the Press.

A telegram was received at the office of the Universal Christian Council on July 22, signed by the two superintendents of the Protestant Churches of the Saar, Messrs. Nold and Jung. They protest against the prohibition by the Governing Commission for three days of newspapers with German sympathies appearing in the Territory. This telegram ends thus: "bound by the Word of God and by their ancestors' confessions of faith, the undersigned, as representatives of the German Protestant parishes of the Saar, make a personal and solemn protest, before the whole of Protestant Christianity, against the violation of the rights of the German population of the Saar".

I.C.P.I.S. (Geneva)

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE.

Nos. 25-30, September 1934. Information Series. 2 rue de Montchoisy,
Geneva.Death of the President of the Oecumenical Youth Commission.

While its meeting was taking place in Fanö at the end of August, the Oecumenical Youth Commission learnt with a deep sense of shock of the death of its President, the Bishop of Ripon, Arthur Burroughs, who had been prevented by illness from leaving England.

The Bishop of Ripon had been President of the Youth Commission of the World Alliance for International Friendship through the Churches since its formation, and in 1933, when this Youth Commission was merged with that of the Universal Christian Council for Life and Work, he became President of the Oecumenical Youth Commission. He never ceased to show the keenest interest in youth, and his death is a real loss to the Commission.

The Oecumenical Youth Commission has postponed till a later meeting the election of its new President. In the meantime, the Rev. Sparring-Petersen, of Copenhagen, has been entrusted with the functions of this office. (Int. Chr. Press & Information Service, Geneva).

Oecumenical Seminar at Geneva.

From July 29 till August 18, the Oecumenical Seminar of Geneva was held for students who have already reached an advanced stage in their studies. 35 students attended the seminar, from 10 different countries and representing the Lutheran, Reformed, Anglican, Old Catholic and Orthodox confessions. The Professors, who were also drawn from a number of different confessions, treated the following subjects: "The Kingdom of God", (Professor M. Dibelius, of Heidelberg); "Present Day Problems of the Oecumenical Movement", (Professor A. Keller, of Geneva); "Calvin and the Modern World", (Professor E. Choisy, of Geneva); "Theology and Piety of the Russian Church", (Professor Cassian, of Paris); "The Life of the Orthodox Russian Church and its Relations with Western Christianity", (Professor Lieb); "Recent Tendencies in Anglican Theology", (Professor Cross, of Oxford); "The Principal Tendencies of American Theological Thought", (Professor Homrighausen, of Indianapolis); "Types of Christian Thought", (Dr. W. Visser't Hooft, General Secretary of the World's Student Christian Federation); "The Psychology and Ethics of Marriage", (Professor Runestam, Upsala); "The Church and the State of Today", (Dr. H. Schönfeld, Director of Research, Universal Christian Council); "The Theology of Revelation", (Professor Brunner, of Zürich).

The success of these three weeks of higher theological studies was such that a keen desire was expressed for them to be renewed. It is hoped that it may be possible in future to organise these courses over a longer period and even some day to establish an institute of oecumenical teaching.
(Int. Chr. Press & Information Service, Geneva).

Summer Conference of the World's Student Christian Federation.

The Federation Summer Conference was held this year, for the second time, at La Chataigneraie, not far from Geneva, from August 4 to 10. Apart from speakers and staff there were about a hundred delegates, representing 18 countries. Compared with preceding conferences the programme had two new features. One was the time given during the first part of the morning to regular Bible study work. Introductions were given by the Rev. J. R. Coates and Dr. Hanns Lilje, followed by group discussions. The second new feature was the devotional services, which were specially prepared for the conference.

These liturgical services took place every evening, mostly in a nearby village Church. The order of the services and the prayers had been drawn from various Church traditions. On one of the evenings the service was held by an Orthodox priest and on the last evening, after a closing address by M. Maury, a special service of an oecumenical character was held for the World's Student Christian Federation.

The main theme of the morning addresses and afternoon discussions was "The Evangelistic Task of the Federation". The main speakers were Dr. W. A. Visser 't Hooft, M. Pierre Maury, the Rev. Giovanni Miegge and especially Dr. Karl Barth, who spoke on "The Christian as Witness". The Barthian position was challenged by many present and this led to a very vivid and lively discussion. The subjects of the other main addresses were: "Has our Movement the Answer?", "Christian Totalitarianism" and "God's Call in Christ." Some of the evening addresses portrayed the Federation in action in different parts of the world.

As M. Maury, who has been secretary of the Federation for several years, is to leave the staff of the Federation on October 1, the social evening took the form of a farewell meeting, when many members present expressed their deep appreciation of all that he had meant to the work and life of the Federation, and to them personally.
(Int. Chr. Press & Information Service, Geneva.)

Study Course of the World's Y.W.C.A.

From August 24 to September 3 a group of leaders in the Young Women's Christian Association met at Geneva, under the auspices of the World's Y.W.C.A, for a Study Course. The course was divided into two parallel groups, one studying the Christian approach to international, social and economic problems, and the other studying the Bible itself and some of the great Christian affirmations.

Twenty nine countries were represented in a total of over 100 delegates and had the great privilege of listening, on the social and economic side, to such lecturers as Miss Ruth Kenyon, J.P., of England, member of the Executive Committee of the Christian Social Council of Great Britain; M. René Courtin, University of Montpellier, France; Mr. P. W. Martin, of the International Labour Office., M. le Pasteur Mutrux, Geneva. Further assistance was given by Baron H. von Haan, of the International Labour Office, Geneva; Miss McGeachy, of the League of Nations and M. le Professor Sécheyaye, of the University of Geneva. Such subjects as the social aspects and implications of the new economics and their political aspect, and the study of the Christian principles which should govern the social order evoked keen interest and discussion.

On the side of Bible study and Christian affirmations, the lecturers were Mlle. de Dietrich, member of the Executive Committees of the World's Y.W.C.A. and the World's Student Christian Federation; the Rev. J. R. Coates, member of the central staff of lecturers of the Selly Oak Colleges, Birmingham; and they were assisted by Mlle. Lydia von Auw (Switzerland), Mlle. Matuschova (Czechoslovakia), M. le Pasteur Maury, (France), M. le Pasteur d'Espine, (Switzerland), Dr. Visser 't Hooft, General Secretary of the World's Student Christian Federation, and Professor Amos Wilder, of the United States. The subject "Studies in the Heritage of our Faith" was followed with close attention and the talks on Christian affirmations, especially that on Christianity and Nationalism by Dr. Visser 't Hooft, made a deep impression. The discussion on Prayer and Guidance, when M. d'Espine took a leading part, was also most helpful in crystallising thought.

The whole course proved of great value to those who followed it and there have been many requests that such a course should be repeated.
(Int. Chr. Press and Information Service, Geneva.)

Meeting of Young Theologians

The Oecumenical Youth Commission, with a view to contributing to international rapprochement, planned some time ago a meeting of young theologians from Germany, France and Great Britain. This meeting, which is limited to 12 participants, began on September 3, 1934 at Bruay-en-Artois, Pas de Calais, France. The subject of discussion is that of the Church and the State.

Int. Chr. Press & Information Service, Geneva.

Belgium.

Another Sign of the Times.

In order to cover a considerable deficit, the "Eglise chrétienne missionnaire belge" is raising a loan of about a million belgian francs at 4.5% gross. It is repayable in 20 years and is guaranteed by the income derived from real estate property owned by the Church free of mortgage.

Int. Chr. Press & Information Service, Geneva.

The Netherlands.

First Oecumenical Congress of Theologians.

The Dutch branch of the Universal Christian Council and the Dutch Council of the World Alliance are organising a conference for Dutch theologians at "Woudschoten", near Zeist, Holland, from September 25 to 27, 1934.

After the oecumenical conferences of Paris (April 8 to 14, 1934) and Fanö (August 24 to 31 1934), the conference at "Woudschoten" will also deal with the problem of the Kingdom of God and the State, the Monarchy and Society.

Int. Chr. Press & Information Service, Geneva.

Switzerland.

Congress of the "Fédération du christianisme social de la Suisse-romande."

The Fédération du christianisme social de la Suisse-romande, founded two years ago, and at present consisting of 16 groups, is organising its first congress at Vaumarcus (Neuchâtel) on September 22 and 23, in collaboration with the Département social of Suisse-romande.

Four main subjects figure on the programme: "Our civic relations", (J. de la Harpe, Professor at Neuchâtel); "Town dwellers and countrymen", (R. Rubatel, director of La Revue, Lausanne); "Our Duty in regard to Peace", (R. Huelin, editor of Voies Nouvelles, Geneva); "Social Christianity at Work", (several speakers).

In addition, on the Sunday morning the sermon will be preached by Monsieur Elie Gounelle, pastor at St. Etienne, France, and President of the Fédération du christianisme social for the Latin countries.

Those wishing to take part in this congress, which is open to the public, should send in their names to: le Département social romand, Morges, (Vaud), Switzerland.

Int. Chr. Press and Information Service, Geneva.

Please insert.

Annual subscription: 10 Swiss Francs.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

Nos. 31-32.

Information Series.

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Chairmanship of the Universal Christian Council.

The Chairmanship of the Universal Christian Council for Life and Work is held by members of the different Churches in turn. At its Fanø meeting the Council elected as Chairman for the coming two years, Archbishop Germanos, President of the Orthodox Section. Archbishop Germanos, who represents the Oecumenical Patriarch on the Council, has been a member of the Council since it came into being. He succeeds as Chairman the Bishop of Chichester, who becomes Chairman of the Administrative Committee of the Council.

Int. Chr. Press & Information Service, Geneva)

The Universal Christian Council and the World Alliance and Soviet Russia.

At its Fanø meeting, the Management Committee of the World Alliance adopted the following text:

"Resolved that this meeting of the World Alliance expresses an earnest desire that if and when the Soviet Republics of Russia are admitted as a member of the League of Nations, it should be made clear that membership of the League should involve effective liberty of conscience and freedom of worship."

The Universal Christian Council, in session at the same place, also adopted this resolution, and added:

"In accepting this resolution the Universal Christian Council for Life and Work urges the League of Nations to use its influence in such a way that members of religious bodies in Soviet Russia should, in matters relating to their religious confession, have complete liberty to establish and maintain contact with their fellow-believers both inside and outside Russia without any restraint whatever."

(Int. Chr. Press & Information Service).

Declaration of Sympathy.

The Management Committee of the World Alliance for International Friendship through the Churches, in which the Christian Churches of 37 countries are represented, has, on the occasion of its meeting of August 24-30, in Fanø, Denmark, expressed its sympathy and unity with the Evangelical Church in Austria. The Executive Committee of the World Alliance herewith conveys this resolution to the authorities of the Evangelical Church of Austria, whilst expressing the expectation that freedom of faith and conscience in Austria may be safeguarded and that the quality of rights of all legally recognised Christian confessions guaranteed by the law may be maintained "in all classes of civil life."

(Int. Chr. Press & Information Service, Geneva).

Meeting of "Faith and Order."

The World Conference on Faith and Order, which met at Lausanne in August 1927, formed a "Continuation Committee" which has, since then, met several times: in 1928, 1929 and 1930; there have also been several meetings of the Executive Committee.

One of the tasks allotted to the Continuation Committee, of which Canon Hodgson, of Winchester, is secretary, is the assembly of another Conference on Faith and Order. It was this question in particular with which the Continuation Committee was concerned at its recent meeting at Hertenstein, on the Lake of Lucerne, from September 3 to 6, under the chairmanship of the Archbishop of York.

The seventy members present represented Churches in Great Britain, practically all the countries of the Continent, and America.

Professor H. Clavier of Montpellier was elected to membership, and also three representatives sent by the German Reichskirche, Bishop Heckel, Dr. Krummacher and Dr. Lic. Wendland. The latter took part in the discussion on most friendly terms with the other German members of the Committee. Cooperation within the Oecumenical movements was evidenced by the vote to leave to the Universal Christian Council for Life and Work the study of the relation of the Church and the World, a topic which was on the programme of both movements. Also plans were made for issuing a volume on "Revelation" with the cooperation of the International Missionary Council. Recent unions of Churches which have taken place in Great Britain, America and the Far East were advocated as a subject for study at the next World Conference, in a report from America.

In preparation for the World Conference in 1937, Commissions were appointed to make a special study of certain subjects. A Commission under General Superintendent Zr. Zoelner will study "The Church and the Word." Another, under Dr. Headlam, Bishop of Gloucester, will study "The Sacraments and the Ministry". A third, with headquarters in America under Dr. Willard L. Sperry, Dean of Harvard Divinity School, will study the "Empirical Approach to Unity." Announcement will be made later of the completed membership of these Commissions. The dates for the next World Conference, which it is planned to hold again in Lausanne on the general topic "The Church in the Purpose of God", were fixed as August 3 to 18, 1937.

(Int. Chr. Press and Information Service, Geneva).

Second International Calvinist Congress.

From October 23 to 26, the second international Calvinist Congress will be held at Amsterdam. The first congress took place in London in 1932. The congress will be made up of members of the Calvinistic confessions of the different countries. The subjects for discussion are: The Sovereignty of God: in Civilization, in Political Life, in Oecumenical Life and in Religious Life.

(Ned. Chr. Persbureau).

International Civil Service.

The Association for International Civil Service, which aims at drawing the nations together by means of common work undertaken for the benefit of all, has been at work this year in four quarters:

At Blaenavon (Wales), as at Brynmawr three years ago, a sports ground has been constructed.

At Oakengates, Shropshire, a large piece of ground is being levelled by some twentyfive or thirty volunteers, representing ten countries. The work will last for several years, and out-of-work miners are taking an active part in it.

In a high valley of the Jura in Switzerland, the construction of a road has almost been completed. Here again, unemployed men have cooperated.

Finally, at Santa Maria (Grisons, Switzerland), twentyfive volunteers, coming from eleven countries, have dammed up a stream which frequently ravages the neighbourhood.

It may be mentioned that one of the principles of the International Civil Service is that work should be undertaken for which those who will benefit from it would be unable to bear the expense, if it were carried out in ordinary conditions. The Civil Service will also extend its activity to a region in India, Bihar, which was ravaged in January last by an earthquake.

(Int. Chr. Press and Information Service, Geneva).

Salvation Army Manifesto.

At a recent meeting, the High Council of the Salvation Army, assembled at Congress Hall, Clapton, elected Commander Evangeline Booth as its new General and assured her of its loyal support in her endeavours to advance the Kingdom of God through the Salvation Army. The Council reaffirmed its belief in the Constitution of the Salvation Army and in the Army's doctrines. It called upon all ranks to reconsecrate themselves to "the salvation of sinners, the promotion of holiness of heart and life, to the glory of God and of His Christ."

Germany-

Strengthening of Church Life.

It is evident from various communications that everywhere in Germany the beginnings of a new church life are to be perceived. The number of people who have come back to the Evangelical Church, although not so great during the last few months as a year ago, indicates that the movement towards the Church has by no means reached its limit. In Berlin alone, for example, in 1933, some 63,815 people joined the Evangelical Church, as compared with 4,272 in the preceding year. Similarly, in the capital, the number of communicants amounted to 259,735, out of a total of 301,975. That wide circles of people are ready to take part in parish life is proved by a number of facts, only a few of which may be mentioned here. Among them may be cited the deliberate renunciation of home baptism, in favour of baptism as a congregational celebration, which seems to be taking place to an increasing extent. It is reported from Schlesien that it is the custom to celebrate baptisms after the sermon at the principal service. Another custom which had largely gone out of use, according to which a betrothed couple is present at the service at which their banns are published, is also being re-adopted more and more. With the presence of the betrothed couple in the midst of the interceding congregation, the publication of banns has regained its earlier church significance. In order to bring the pastor into closer contact with his congregation, an order has been enacted, for example, in Thüringen, by the Landeskirchenrat, relating to pastoral visits. It has become the duty of the pastor to make at least ten house visits during the week and to enter them up in a special book which is kept in the pastoral archives.

The German Church in the Post-War Years in the Struggle against Distress.

What the German Church of the post-war years has done in the field of practical neighbourly assistance is evident from an examination of the results which have been published in the German Church Press. Here it is stated that the German League of Free Welfare (Deutsche Liga der freien Wohlfahrtspflege), to which the central committee for the inner mission of the German Evangelical Church, the Christian Workmen's Help (Christliche Arbeiterhilfe) and other large organisations belong, was able to show in its final report in April 1933 that in the period from September 1932 to the end of March 1933, a total of 5 million hundredweight in charitable gifts had been collected. The total proceeds of the winter aid in 1931-1932 amounted in the final report to about 100 million marks. Of these, 42 million marks are listed as coming from collections by working groups for winter aid; 25 million marks from individual collections in the organisations for free welfare; 10 to 15 million marks from individual collections in the winter aid activities of the political parties. The Churches took part not only in the collections of the working groups for winter aid, but in particular in the individual collections of the organisations for free welfare.

(Int. Chr. Press and Information Service, Geneva).

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2, rue de Montchoisy.

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October 1934.

DOCUMENTATION.

The Service of Documentation built up by the Universal Christian Council for Life and Work (2 rue de Montchoisy, Geneva), has established dossiers intended for public use. Each one contains the principal documents (brought up to date) on the subject concerned. Material can easily be found here for talks to Y.M.C.A.'s, men's circles, sewing meetings, study groups etc, without having to wade through all sorts of unnecessary papers.

The dossiers will be sent by post in return for Fr.0.30 in Swiss postage stamps (or fr.1.50 in French postage stamps), or in return for an international coupon for reply. (Indication should be given of the language in which the dossiers are required, and of which other languages would be acceptable in the event of the material not existing in the first language). The following dossiers are available, and others are in preparation: (The classification has been modified according to the international decimal system).

Series 17.

Morals. Ethics.

- No. 178. - Anti-alcoholism.
- No. 178.8. - Campaign against the Traffic in Narcotics.

Series 24/28.

International Christian Movements.

- No. 241.635. - International Union of Anti-Militarist Ministers and Clergy.
- No. 241.635. - Leyden International Bureau.
- No. 248.145.13. - Movement of Reconciliation.
- No. 248.145.24 - International Federation of Blue Cross Temperance Societies.
- No. 255. - World Brotherhood Federation.
- No. 262.51. - Faith and Order.
- No. 262.52. - Universal Christian Council for Life and Work.
- No. 262.53. - World Alliance for International Friendship through the Churches.
- No. 262.541. - International Protestant Loans Association.
- No. 266 (281 + 283/9) International Missionary Council.
- No. 267.1. - World's Student Christian Federation.
- No. 267.12. - Salvation Army.
- No. 267.3. - World's Alliance of Young Men's Christian Associations.
- No. 267.4. - International Union of Girl's Friendly Societies.
- No. 267.5. - World's Young Women's Christian Association.
- No. 267.613. - World's Christian Endeavour Union.
- No. 268. - World's Sunday School Association.
- No. 284.1. - Lutheran World Convention.
- No. 286. - Baptist World Alliance

Series 32.

Political.

- No. 323.1. - Minorities.

Series 33.

Political and Social Economy.

- No. 331.2. - Salaries.
- No. 331.6. - Unemployment.
- No. 331.81. - Hours of Work.
- No. 331.812 (664.61) - Night work in Bakeries.
- No. 332.014. --Crisis.

Series 34.

Law.

- No. 341.12. - League of Nations.
- No. 341.63 - Arbitration.
- No. 341.67 + 355.0192 Disarmament.

Series 35.

No. 351.764:
No. 351.84.
No. 351.84:28

Public administration.

- Control and Abolition of Licensed Houses.
- International Labour Organisation.
- International Labour Organisation and the Churches

Series 36.

No. 362.13 + 331.82):616.995 - International Factory Clinic.

Social Work.

Finally, with the immense documentary resources that are available in Geneva, the Service will be able in general to fulfil demands for documentation on any particular subject which comes within this scope.

(Int.Chr.Press and Information Service,).

SWITZERLAND.-

VAUMARCUS SOCIAL GATHERINGS.

The first congress of the Fédération Suisse Romande du Christianisme social, combined with the annual gatherings of the Social Department of Suisse romande, took place on September 22 and 23 at Vaumarcus (Lake of Neuchâtel). Representatives of the Social Christian Federation of German Switzerland took part. The time of the congress was devoted to civic relations between town-dwellers and country people, and to our duties with regard to peace. The social aspect of the work of the Girls' Friendly Society and the experiences of a chaplain in a penitentiary institution formed the subjects of two special meetings. The gatherings provided a very encouraging indication of the vitality of the various social tendencies that exist in the heart of Protestantism in Suisse romande.

(Int.Chr.Press and Information Service, Geneva).

THE GROUP MOVEMENT and the LEAGUE of NATIONS.

On Wednesday, September 26, the Oxford Groups entertained several personalities from diplomatic and international circles at a luncheon in a large hotel at Geneva, under the presidency of Mr. Carl J. Hambro, President of the Norwegian Parliament and Norwegian delegate to the Assembly of the League of Nations. Mr. Frank D. Buchman, the initiator and founder of the movement, was present. Some 12 speakers bore witness briefly to the life in Christ as they had found or refound it in the Groups. Several of them stressed the efficacy of life in God and showed that the secret of peace is at heart personal and even intimate rather than international or political. All the difficulties, said one of the speakers, are due to the fact that disorder reigns in the soul: how can it therefore help reigning in relations between men and nations? No nation could achieve safety through selfish efforts which compromised the future and the security of its neighbours. This safety must be sought in the higher and collective interest of humanity - an altruistic ideal which must form the very base of the League of Nations and its most powerful driving force. International stability must be founded on the stability of national and personal conscience. Mr. Frank D. Buchman spoke of the great pacific army which was spreading further and further over the whole world. In conclusion, Mr. Hambro asked the company to bear in mind the desirability of holding a reunion of this kind next year not at the end, but at the beginning, of the Assembly of the League of Nations.

(Int.Chr.Press and Information Service, Geneva).

GERMANY.-

A SIGNIFICANT JUBILEE CELEBRATION.

The celebration from September 7 to 10 of the hundredth anniversary of the Y.M.C.A. of Bremen may be regarded, in view of the present situation and of the exclusive form that the celebrations took, as an event of some significance. About 3,000 people took part, including representatives of the Y.M.C.A.'s from other countries, England being in the majority with fifty representatives. Among other prominent Americans present, particular mention must be made of the American Ambassador to Germany. The National secretary of the Y.M.C.A. of India, B.L. Rallia Ram, who happened to be in Europe, was also present. The World Alliance of Y.M.C.A.'s was represented by its Vice-President, Dr. Kocoulin, of Bâle, and a permanent worker. The Press and the authorities gave considerable prominence to the celebrations and paid very high tribute, as, for example, at the official reception held in the Rathaus, to the work done among young men in the last hundred years.

The founder of the Association, P. Mallet, had heard of the Sunday Association for Young Men in Bâle, and in 1834 he conceived the idea of founding a young men's association in Bremen, in order in particular to provide a home that would be open every evening for young craftsmen, "regardless of confession or standing". A thorough education was undertaken, but the central point of the work, from its inauguration to the present day, has always been the Word of God and the evangelisation of young men.

(Int.Chr.Press and Information Service, Geneva).

UNITED STATES.-

CAMPAIGN FOR BETTER MOVIES.

The Churches of America have played a very active part, especially the Federal Council of Churches of Christ in America, in the campaign for the improvement of the Cinema. The following extracts are taken from that Council's Bulletin, Vol.XVII, No.7, September 1934.

The moral standards of the movies are sinking lower and lower: an analysis of the 133 feature films released between January 15th and May 15th 1934, made by Father Daniel A. Lord of "The Legion of Decency", reports 26 plots or episodes built on illicit love, 25 on seduction, 2 on rape, 1 on incest, 25 characters who are practicing or planning adultery, 3 leading and many incidental characters who are presented as prostitutes. He also finds 32 murders, 17 gangsters or crooks in leading rôles and 27 other leading rôles filled by other types of criminals. All that in four months !

The excuse of the producers is that they are "giving the people what they want". The present campaign is a way of showing them that there is a great body of people who want entertainment that is decent and wholesome. We want to induce the producers to accept the responsibility of cleansing their Augean stables and so make governmental censorship unnecessary.

The next step is to work for the abolition of the practice of enforced block-booking and blind-buying, by which the big producer compels the local exhibitors to take his entire output of feature films, good or bad. The exhibitor must be freed from the iron clamp which the producers put upon him, so that he may be justly held responsible for what he offers to his patrons. After this has been achieved there still remains the task of educating the public taste to appreciate the finest and best in motion pictures.

One of the happy by-products of the present campaign is the impressive cooperation that has sprung up between the various religious groups. Protestants and Catholics differ at many important points, but here is a program in which their leaders stand shoulder to shoulder in a united front. Jewish groups are also beginning to rally to the movement.

(Int.Chr.Press and Information Service, Geneva).

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Retreats of the International Fellowship of Reconciliation.

Some thirty people took part in the Retreat organised by the International Fellowship of Reconciliation at Lustin (Belgium) this summer. There was an atmosphere of perfect harmony throughout the Retreat, in spite of the fact that there was great variety among those present, who included Flemings and Walloons, Catholics and Protestants. They requested the international Executive Committee, which met at Helsingfors in August, to allow the formation of a Belgian branch of the Fellowship, a request which was immediately granted.

A second Retreat was held at Gland (Switzerland) in which 25 people took part.

(Int.Chr.Press and Information Service)

Universal Congress of the International Esperantist Christian League.

On the occasion of the 26th Universal Esperantist Congress, which took place at Stockholm from August 4 to 11, 1934, the Kristana Esperantista Ligo Internacia (K.E.L.I.) of which the president is Mr. Paul Hübner, of Quedlinburg, Germany, held its 14th congress.

A service took place in Esperanto at the Storkyrken, at which 600 members of the Congress were present.

In the business sessions, it was stated that the International Esperantist Christian League had representatives in 18 countries, and that a 19th had been nominated for Poland. The K.E.L.I. has national branches in Germany and in the Netherlands.

In Sweden, where the Inner Mission has spread Esperanto among the religious missions, there is also an idea of founding a national Christian Esperanto organisation. A volume on the state of religion in Sweden has already been published in Esperanto, and each participant received a copy.

Archbishop Eidem, of Upsala, Primate of Sweden, had sent a representative to the meetings of the K.E.L.I.

(Int.Chr.Press and Information Service).

Lutheran World Convention.

This year's meeting of the Executive Committee of the Lutheran World Convention is to take place in Munich from November 12 to 19. The Lutheran World Convention includes all the Lutheran Churches of the world. (Int.Chr.Press and Information Service).

Catholic Ex-service Men and Peace.

A manifestation in support of peace was recently carried out at Lourdes, the well-known place of pilgrimage in South West France, by 60,000 Catholic Ex-service Men. A telegram was sent to Pope Pius XI. by Cardinal Lienard, telling His Holiness that these 60,000 Ex-service Men prayed for all those killed in the War and for the coming of peace in the minds and hearts of all men, according to the instructions of the Sovereign Pontiff. On this occasion a guard of honour of the Grotto was maintained by Ex-service men from Germany, England, Belgium and Italy.

(Int.Chr.Press and Information Service).

AUSTRIA.

Appeal on behalf of the Protestant Churches.

The representatives of the whole of Protestantism, when meeting this summer in various World Conferences (Edinburgh, Scotland; Hemmen, Holland; Fanø, Denmark), sent out an urgent appeal on behalf of Protestantism in Austria.

Thousands of Austrians have joined the Protestant Church, but it is too small and too poor to carry out its task. Persons qualified to meet the spiritual needs of the new crowds are available; but it is the financial means which are lacking.

Not much help can be expected from the impoverished Austrian people. Pastors and parish helpers must be appointed; there is a lack of the necessary buildings; there is a need of Bibles, New Testaments, etc.

The Protestants of Austria really do all they can. A new and great duty therefore falls on all Protestants throughout the world.

The appeal is signed, among others, by the General Secretary of the Central Office for Assistance of the Churches, Professor Adolf Keller, 2 rue de Montchoisy, Geneva.

(Int.Chr.Press and Information Service).

BELGIUM.

A new Protestant school.

On October 14 a new Protestant primary school was opened in Ghent. Mr. Pichal, pastor of the Reformed Church of that town, presided, and the civil authorities were present. Ghent already owes its University to a Protestant sovereign. The building of this school, which it is hoped to make a model establishment, is a proof of the great importance always attached to education by the Protestants of Belgium and their fellow Churchmen in Holland, who have raised the greater part of the funds.

(Int.Chr.Press and Information Service).

CHINA.

Lutheran Church.

The Lutheran Church of China represents a total constituency of about 40.000. The work of the Lutheran Board of Publication showed an increase of 54% during the period from 1931 to 1933.

(Int.Chr.Press and Information Service).

Institute for Christian Education.

Since 1933 a permanent organization for Christian religious education has existed in the two provinces of Aulien and Kiangsi. In this institute the Episcopalian and Methodist Churches co-operate. Out of 79 regular delegates who met in Kinkieng from June 30 to July 6 63 were Methodists, 10 Episcopalians, 1 Baptist. The education of children was the chief question studied by the delegates. The Holy Communion was celebrated in the Anglican Church and the address was given by a Methodist leader.

(Int.Chr.Press and Information Service).

U.S.A.

Statistics of religious bodies.

Statistics of religious bodies and groups in the U.S.A. for 1933 show a grand total of 60.812.874 members, out of a total population (at July 1, 1933) of 125.693.000. The largest denominations are: Catholics, Western 20.324.144, Baptists 9.866.209, Methodists 8.766.017, Lutherans 4.381.094, Jews 4.081.242, Presbyterians 2.674.875.

The net increase is 655.482 since 1932, 6.287.159 since 1926. The average yearly gain is 1,65 % as against 1,06 % for the population of the whole country. (Catholics, Western 1,25 %, Baptists 1,53 %, Methodists 1,23 %, Lutherans 1,49 %, Presbyterians 0,27 %).

(Int.Chr.Press and Information Service).

HOLLAND.

The campaign against war.

The group "Kerk en Vrede" ("The Church and Peace") has just commemorated the 10th anniversary of its foundation. This pacifist radical group has 7596 members, of whom 380 are pastors. The magazine published by this association reminds its readers that there is no cause for joyful celebrations of this anniversary, since the activity of the group is more tragically necessary than ever. "To refuse on principle to have recourse to the cursed violence of war" - such is still its task.

(Int.Chr.Press and Information Service).

First Oecumenical Conference of Theologians.

In a solemn declaration, the first oecumenical conference of Dutch theologians which was held at Zeist, near Utrecht, at the end of September, expressed its gratitude for the fact that the profound distress of the world had led the different churches to a clearer vision of the oecumenical church of which they formed a part. These churches must unite in their efforts to respond to what God demands of each one of them, both as regards their relations with one another and with the world in which they are situated.

(Int.Chr.Press and Information Service).

A Day of Peace.

The Dutch branch of the World Alliance for International Friendship through the Churches is planning a Day of Peace for the first fortnight in December 1934. A propaganda pamphlet and a badge will be for sale, with a view to making the aims of the Alliance known to the general public.

(Int.Chr.Press and Information Service).

SWITZERLAND.Federation of religious socialists.

The French Swiss Federation of religious socialists, at its Yverdon Congress (September 9th) and the Union of religious socialists of German Switzerland, at its Berne Congress (October 6th and 7th) both gave their agreement to a plan for a Swiss Federation of religious socialists. This new group will of course leave the two member federations their autonomy, so that the French Swiss Federation will remain at the same time affiliated to the French speaking Federation of Christian Socialists.

(Int. Chr. Press and Information Service).

An Oecumenical Conference.

The Swiss Commission of Oecumenical Movements, founded under the auspices of the Swiss Federation of Protestant Churches, met at Berthoud (near Berne) on October 15. The outline was drawn up of a programme of united action for 1934-1935 by the Swiss organisations belonging to these movements.

(Int. Chr. Press and Information Service).

Competition: Christ and World Friendship.

The results of the competition on the subject of Christ and World Friendship were announced at Geneva on September 28, 1934. Miss Emily Balch, President of the Women's International League for Peace and Freedom, took the chair, and Mrs A.F.G. van Loan, the founder of a fund in memory of her husband, which had made possible the organisation of this competition by the Youth Commission of the Universal Christian Council for Life and Work and the World Alliance for International Friendship through the Churches was present.

The Competition was limited to girls and boys from 14 to 19 years old resident in Europe. 294 essays were entered, written in the following languages: Czech 43, English 41, French 38, German 35, Hungarian 30, Greek 26, Dutch 13, Polish 13, Swedish 11, Esperanto 8, Italian 6, Bulgarian 5, Spanish 4, Finnish 4, Portuguese 4, Russian 4, Serbian 3, Danish 2, Slovenian 2, Ukrainian 2.

We give elsewhere an article taken from the speech made by M. Bouscharain, of the Social Section of the League of Nations, the chairman of the jury.

We publish below the list of the 177 prize-winners and the names of the jury. The translations of the two first prize essays will be sent on application to the Oecumenical Youth Commission, 2 rue de Montchoisy, Geneva.

(Int. Chr. Press and Information Service).

Plase insert.

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The Universal week of prayer, organised every year by the World's Evangelical Alliance, will be held from Sunday January 6 to Sunday January 13, 1935, inclusive. In calling on all Christians to take part in this united effort, the Alliance acknowledges with deep thankfulness its consciousness of the restraining hand of God during critical situations in recent years and affirms that "more than we realise, this has been the result of the united prayers of Christian people". The Alliance urges Christian leaders and workers everywhere to bring people together for prayer during this special week. Among the subjects for the different days will be: Repentance, faith, fellowship, obedience and service, national and world-wide Youth movements, the Christian responsibility to the Jews, Missions to outcaste and primitive peoples. Copies of the programme may be obtained from the World's Evangelical Alliance, 19 Russell Square, London, W.C.1. (Int.Chr.Press and Information Service)

A declaration of the rights of the mother, which runs as follows, was adopted by the international Council of Women at its last summer meeting:

I. Every mother has the right to a healthy child and to the protection of her own health. She must have the opportunity of receiving pre-natal instruction, grants, medical care and such practical assistance as is necessary in order that she should bear a healthy child, without having to undergo privations or avoidable suffering on account of maternity.

II. Every mother ought to have the opportunity of nursing her child and of caring for him. In order that the mother may carry out her first duty, which is to feed and bring up her child, she must be guided in this task. There should therefore be organisations to which she can turn, and she should have the necessary time for seeking advice.

III. Every mother has the right to maintenance and education for her child.

a) The mother should be able to demand that a proportion of the salary and income of her husband be set apart for the maintenance of the family.

b) The deserted, divorced or unmarried mother should be able to ensure the recognition of the father's responsibility and claim that he should share in the expenses of supporting and educating the child.

c) Where there is no father, the destitute mother should receive from the community the grants necessary for the support and education of her child, without on this account losing any of her rights.

IV. Every mother should have the same rights over her children as the father.

V. Every mother has the right to have a share in influencing the life of her country on which the fate of her child depends.

Female suffrage and the share of women in public life should ensure this opportunity to her. (Int.Chr.Press and Information Service)

Y.M.C.A. International School at Geneva.

The International school of the Y.M.C.A., founded by the World's Committee in 1927, and directed by Mr. Berry, formerly Professor at the International Y.M.C.A. School at Springfield, U.S.A., and Mr. Willis, at present Assistant National Secretary of the National Council of the Y.M.C.A. in England, has been compelled, in view of the present financial difficulties, involving reductions in the number of secretaries engaged in the work, as well as a reduction in the staff of the World's Committee, which was responsible for some of the courses, to close for the time being. During the seven years of its existence, the School has received 83 students, of whom 46 gained the finishing diploma. Y.M.C.A.'s who have employed former students of the school are in agreement in declaring that it answers a really useful purpose in training qualified secretaries, and it is therefore all the more to be regretted that the school is temporarily given up. (Int.Chr.Press and Information Service)

AFRICA.-

Southern Rhodesian Mission Conference with Dr. Mott.

The last South Rhodesian Missionary Conference of this year was held with Dr. Mott at Bulawayo. Attention was particularly centered on the question of effectiveness in evangelistic forces and on Christian education. It was recommended that retreats should be held, where lonely native workers could rekindle in fellowship the spirit of evangelism. It was stressed that the best elements in native culture should be emphasised, with Christian influences, and that the state-aided mission school afforded the best means at present of

fulfilling the Christian purpose. The conference also urged the need for increased inter-denominational cooperation in the practical field, and registered a decision to seek affiliation in the International Missionary Council.

(Int.Chr.Press and Information Service)

BALTIC COUNTRIES.-

Y.M.C.A. 's.

The eleventh leaders' course has taken place at Tõrva, in the South of Estonia. 107 members were present, of whom 17 came from Latvia. Y.M.C.A.'s from large and small towns, rural branches and ecclesiastical associations were represented at this course, which was almost entirely directed by the Y.M.C.A. secretaries of the Baltic countries, except for a member of the Danish National Committee and of the World's Committee. The Y.M.C.A.'s of Estonia arranged at the same time a conference for leaders of ecclesiastical associations for youth, at which 100 delegates assembled under the presidency of the Lutheran Bishop Rahamägi.

(Int.Chr.Press and Information Service)

CAMEROON.-

Constitution of a National Y.M.C.A. Committee.

On July 7-8, 1934, a conference of Y.M.C.A.'s of Cameroon assembled at Bonaberi, appointed a national committee, on which seven groups of Y.M.C.A.'s will be represented. Numerous subjects were dealt with in the course of this conference, which ended with a Holy Communion Service.

(Int.Chr.Press and Information Service)

FRANCE.-

The Salvation Army.

The arrival in France of the new Territorial Commander for that country, Lieutenant Commissioner Isely, with Mrs. Commissioner Isely, has been the cause of enthusiastic and affectionate demonstrations. The day after their arrival, the new leaders met the officers and cadets stationed in Paris, and on the following day, in the beautiful Jena Hall, a great crowd of officers, soldiers and friends gathered to greet them. M. Marc Boegner, President of the French Protestant Federation, assured the Commissioners of the friendship of the Protestant Churches.

(Int.Chr.Press and Information Service)

Commemorative Festival.

In honour of the reformer, Wolfgang Mäuslin, called Musculus, born at Dieuze in 1497, a Reformation Consistorial Festival was held on October 28, 1934, in this locality of the department of Moselle, under the auspices of the Society for the History of French Protestantism. After spending fifteen years in the Benedictine Monastery at Lixheim, Mäuslin quitted the cloister and married at Strasbourg. He was present at the conversations of Eisenach, Wittenberg, Worms and Ratisbonne, and in 1544 introduced the Reformation at Donauwerth. In 1549 he became Professor of Theology at Berne, where he died in 1563.

(Int.Chr.Press and Information Service)

Franco-Italian Y.M.C.A. reunion.

An international reunion between Y.M.C.A. members from the Vaudois valley of Piedmont, Italy, and from Queyras, France, took place on September 16, at the Col de la Croix, an altitude of 2600 meters. It was the first time since the War that it had been possible to hold a reunion of this kind, which was marked by brotherly enthusiasm among the hundred or so members who took part.

(Int.Chr.Press and Information Service)

GERMANY.-

At the turning point in the German Church controversy.

Since the Confessional Synod's last declaration, (see report No.37) in which not, as stated, 30, but some 140, delegates took part, the development of the situation has been marked by the following events: The taking of the oath by the Reich Bishop, on which occasion the Reich Chancellor was to make a statement on the Church controversy, has not been carried out. Dr.Jäger has resigned his office as legal adviser to the German Evangelical Church and has also given up his other duties. On October 30, the Lutheran Bishops Marahrens (Hannover), Meiser (Bavaria) and Wurm (Württemberg), - the two last named having been released from house arrest, - were received by the Reich Chancellor in the presence of Reich Minister Dr.Frick. From the report on these conversations it appears that the leadership of the State and of the National Socialist Party has from now on withdrawn from the Church conflict.

Dr. Meiser and Dr.Wurm have resumed their duties as Provincial Bishops of their Church and the division of the Bavarian Church into two sees has been cancelled. In Bavaria, the Church Commissars have already disappeared; in Württemberg, in spite of a legal decision on the point, the Provincial Bishop was still unable, on November 5, to free the Provincial Church office from occupation.

A Council of Bishops recently met in Berlin, to deal with the question of bringing the Church conflict to an end. Dr. Kinder, the Reich leader of the "German Christians", is evidently seeking to arrive at an understanding with the leading personalities of the Confessional Synod, whose seat has in the meanwhile been removed from Oeynhausen to Berlin. The leaders of the Confessional Synod are ready to fulfil the obligations that they undertook with their last declaration, and to build up a Church Government that will be true to the Confessions and sharply opposed to heresy and its exponents, and which at the same time will be fully prepared to work for a genuine settlement of the Church dispute.

(Int. Chr. Press and Information Service)

Free Churches.

The Reich Bishop and Bishop D. Heckel received Bishop D. Umbreit and Superintendent Pieper, of Berlin, on the occasion of their departure for America to attend the General Conference of the Evangelical Fellowship (Evangelische Gemeinschaft). Press reports indicate that in the course of the discussion, which served to promote oecumenical relations, it was once more stated that "the Reich Church Government is not considering a compulsory incorporation of the Free Churches, but attaches great importance to friendly relations with them".

(Int. Chr. Press and Information Service)

Church Landed Property.

In connection with the question of making use of Church lands in the scheme for resettling sections of the population, the German Evangelical Church has expressed to the central authorities its willingness to promote this scheme as far as lies in its power. It stresses, however, the vital necessity, in the interests of the Church, the State and the peasants themselves, of keeping this Church property intact. It will be leased for the most part in small holdings, and will provide the peasants with a unique opportunity of enlarging^{or reducing} their own activities, through leasing or renouncing church or pastoral allotments as required. In industrial regions, the Church has made every effort, on social grounds, to lease as little as half and quarter acres, and has thus provided many workers with a chance of being partially self-supporting.

(Int. Chr. Press and Information Service)

GREAT BRITAIN.-

The Salvation Army.

Commander Evangeline Booth, the General Elect of the Salvation Army, will arrive in London on November 23, and her welcome will take place on December 6, at the Royal Albert Hall, under the presidency of the Lord Chancellor of England, the Rt. Hon. Viscount Sankey. Her farewell to the United States was held on Thursday, November 1, in Madison Square Garden, New York City, and civic representatives from every State in the Union were present. Great farewell meetings also took place in Chicago, on October 25 and 26.

(Int. Chr. Press and Information Service)

Towards Christian Unity.

A memorandum has recently been drawn up by a number of leading Anglicans, indicating the desirability of increased cooperation between the Church of England and the Free Churches, with a view to removing misunderstandings and prejudices. The declaration affirms the universal efficacy of the Sacraments as administered by all denominations, and that baptism into the name of the Holy Trinity ensures membership of the Church Universal. It upholds the practice of occasional Communion to members of other denominations, as contributing to mutual sympathy, and urges a greater interchange of pulpits.

(Int. Chr. Press and Information Service)

Unification of Methodist Youth Activities.

The Methodist Church in England, having achieved its unity, is now seeking to unify its Youth work, undertaken by the Wesleyan Associations, the Christian Endeavour Societies, the Legions of Service. A Union of Methodist Youth has been constituted, and consists of 1136 associations and 34,336 members.

(Int. Chr. Press and Information Service)

HOLLAND.-

Second International Calvinist Congress.

The second International Calvinist Congress took place in Amsterdam from October 23-26, 1934 (the first having met in London in 1932). This international meeting enabled those who are personally members of one or the other of the great Calvinist confessions, to exchange views and to study in its different aspects the vital subject of "the Sovereignty of God".

It is the central affirmation of Calvinism.

The various papers presented, by German, British, French, Hungarian and, in particular

Dutch theologians, aimed at revealing the consequences of this cardinal truth for religious, political, social and oecumenical life. One realised, as the theses were developed, the magnificent richness of Calvinistic thought and of its extensions into the most varied spheres of the life of nations and individuals. The time spent in Amsterdam served as an illustration of the facts that were being affirmed, for Holland is really the country in which Calvinism plays a very big part in public life.

A profound unity was evident among those who took part in the Conference, for it was not a matter of communing in the spirit of Calvin but, thanks to his message, of rediscovering the attitude of absolute submission to the word of God alone which is the very essence of Calvinism.

It is planned to hold the next congress in 1936 in Geneva.

(Int.Chr.Press and Information Service)

JAPAN.-

Missionary Conference.

At the annual conference of the Federation of Christian Missions which took place this summer at Karuizawa, delegates were present from 30 constituent mission bodies in Japan and Formosa. The theme of the conference this year was "The Church's Responsibility to Youth". Speakers, both foreign and Japanese, read papers dealing with Christian work among three age-groups: 'teen age, older adolescence and young married people. Rev.K.Yabe of Zeze, near Kyoto, one of the best young people's workers in Japan, read two papers and was present throughout the session to give of his experience and judgment on specific problems under discussion. A standing committee was formed to continue the study of youth-work methods and to cooperate with similar committees of the National Christian council and native churches.

(Int.Chr.Press and Information Service)

MEMEL DISTRICT.-

Church situation in the Memel District.

The Foreign Department of the German Evangelical Church has informed us that the Lithuanian governor in Memel has expelled nine Evangelical clergymen from the Memel district. They have to leave the Memelgebiet on the 1st of January 1935. By this expulsion the Memel agreement between Lithuania and the Allied and Associated Powers as well as the Memel statute which was added to this agreement and recognised by Lithuania has been broken. In accordance with the Church agreement made on the 31st of July with the "Direktorium" of the Memel region the Evangelical Church has the right to engage foreigners as clergymen, i.e., not Lithuanian subjects, as far as the Church thinks it necessary in order to supply the parishes of the Memel region with the necessary clergymen. The expelled clergymen have done nothing which has been against the interest of the State.

The Church officials of Lithuania present the situation as follows: they say that the Church agreement of 1925 allowing foreign clergymen to be engaged as assistant pastors was terminated on the 1st of January 1932. Further they say that it has been stated that the expelled clergymen mentioned above had connection with organisations hostile to the State. The majority of these pastors did not know the Lithuanian language, or did not know it sufficiently, although the majority of the population of the Memel region is Lithuanian.- In accordance with the Church agreement of 1925 after the 1st of January 1932 "Clergymen and Church officials who do not have Lithuanian nationality can be engaged in the Memel region with the agreement of the State officials". If this is so it has to be proved whether this agreement does not operate in this case and therefor whether another settlement than the one mentioned above should be arrived at. Further news which we expect to clear up this question will be published in the near future.

(Int.Chr.Press and Information Service)

UNITED STATES.-

Church Council Fights Proposal for Secret Hearings.

The Rev.Dr.Albert W.Beaven, President of the Federal Council of Churches of Christ in America, has been instructed by the council's executive committee to write letters to President Roosevelt, Secretary of State Hull and Senator Nye expressing opposition to all efforts to discontinue or make secret the Senate's investigation of the arms and munitions industry.

Dr.Beaven's letter urges that the investigation be continued until "all of the pertinent facts relevant to the manufacture and sale of war materials by American firms are made a matter of official record". He protests against the suggestion that "these hearings, if continued, be continued under the cloak of secrecy".

He states that "a wave of moral indignation is sweeping through the churches against what appears to be a conscienceless and unscrupulous attitude taken by armament and munition makers who are willing, apparently, to jeopardize the peace of the world for the sake of private gain".

(Int.Chr.Press and Information Service)

Our poor dying Churches.

A favourite theme of journals, religious and secular, and of a good many ministers and laymen, as well as non-church members, is the general worthlessness of the churches. Those of us who visit the churches, large and small, know that they fall short of the ideal, but there is another side. Statements made at the meeting of the National Committee for Religious Welfare Recovery the other day have an optimistic trend.

Dr. Weber, editor of the "Year Book of American Churches", said: "More than 30,000,000 Americans attend services in Protestant and Catholic churches and Jewish synagogues every week. The churches are gaining members at the rate of 750,000 a year. Church buildings have increased sevenfold in number in the last 75 years. The last census showed 232,154 houses of worship in the country, and church debts amount to only 11 per cent of the value of church property".

Dr. Kieffer, president of the Association of Statisticians of American Religious Bodies, asserted that, "Approximately one half of the population of the United States is definitely related to some church. While the population of the country increased 22-fold between 1800 and 1934, the church membership in the same period increased 80-fold".

Another leader made this statement: "Religion is not dying. The churches of Protestant, Catholic and Jew are not losing their power to comfort and sustain and guide the people of America. It is not true that the strifes and hatreds and bitter hardships of these recent years have undermined the ancient faith".

(Int. Chr. Press and Information Service).

Please insert.

Annual subscription: Sw.fr.10.
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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE,
2 rue de Montchoisy, Geneva.

Nos.40/41. Information Series. November, 1934.

U.S.A. Episcopal Bishop in Orthodox Church.

"Bishop Henry J. Mikell, of the Protestant Episcopal Church of Atlanta, U.S.A., recently celebrated communion at the Greek Orthodox Church of Atlanta and delivered an address. He was treated with the honour due to a bishop of the Eastern Church and was seated on the bishop's throne. The sense of unity and common interest in liturgical and historical ceremonials among Episcopalians and communicants of the Eastern Orthodox Church in America appears to be growing." (The Christian Century, Oct. 17, 1934) Int. Chr. Press & Information Service.

Motion Picture Campaign.

"Sunday October 21 is the date around which the Protestant campaign for better movies centers. On this Sunday pastors of local churches of all denominations throughout the country are expected to join in a common effort to interpret to their people the significance of the movement. The religious press of all denominations has been co-operating heartily in the movement." (Federal Council Bulletin, October 1934). We shall publish shortly an article on this question. Int. Chr. Press & Information Service.

Significant Church Views on Calendar Reform.

We have just heard that the General Convention of the Protestant Episcopal Church in the U.S.A. passed an official resolution, at its last meeting, expressing approval of the definite stabilisation of the festival of Easter on a fixed date in a reformed 12 month calendar of equal quarters. The General Convention based its resolution on the fact that, with a view to the oecumenical unity of the Church, a uniform calendar is required, as has been urged by the Orthodox Churches and other bodies of Christians. When further particulars reach us, we will report again in more detail on this important church decision. Int. Chr. Press & Information Service.

India. Missionary Society of India and Co-operation.

The National Missionary Society of India sent, on November 11, 1934, a call to all Christian congregations and friends of the Society: "On this day the National Missionary Society of India seeks to unite all Christians in India in a common act of intercession and dedication for the task of evangelising India.... Besides sending consecrated workers to serve in select areas, the Society has from the outset sought to quicken in the Indian Church a missionary spirit. Practically every section of the Christian Church is carrying on missionary work on a larger or a smaller scale.... Lutherans and Mar Thoma Syrians have selected fields outside their own areas and have found it a great blessing. In several fields members of various denominations have come together in planning and directing the work of the field, and this inter-denominational co-operation has been a very practical demonstration of the essential unity of all Christians. While the Society does not discuss Church union in its conferences and committees, it has for about 30 years been a blessed means of demonstrating Christian unity in the essentials of our faith and the practicality and wisdom of securing unity in missionary service."

But the Society labours under a heavy debt and asks for help in its critical situation.

(The National Christian Council, Int.Chr.Press & Information Service. October 1934).

Universal Christian Council's Service of Documentation.

(Editors of all religious papers are asked to be good enough to announce this service of documentation in their columns, as it is of great value to pastors, presidents of associations, etc. A previous list of available dossiers was included in our issue No.33/35).

The following dossiers have been built up by the service of documentation, since the recent publication of a second list of dossiers, and are at the disposal of the public at 2 rue de Montchoisy, Geneva.

- 241.72. The Churches and Social Order.
- 284.2. International Calvinist Federation
- 267.1. International Order of the King's Daughters and Sons.
- 333.09 Experiments in Social Structure.
- 333.12 Various Economic Plans.
- 333.12 (47)
Five Year Plans and Conditions of Work in U.S.S.R.
- 333.12 (73)
The Roosevelt Experiment in the U.S.A.
- 362.01:172.4
Voluntary Civil Service.
- 623. The Armaments Industry.

Int.Chr.Press & Information Service.

France.

"Congrès de la natalité".

At the Congrès de la Natalité held this year at Mulhouse, towards the end of September, the Protestant Commission of the Congress heard reports, from Mons. Strohl, Dean of the Protestant Faculty of Theology at the University of Strasbourg, on the campaign against public immorality, as an indispensable complement to the maintenance of healthy family life; and from Mons. M. Moeder, General Secretary of the Chamber of Commerce of Mulhouse, on the activities and responsibilities of Protestants in the public and family spheres of social work in Mulhouse.

(Int.Chr.Press & Information Service.

Germany.

Denominational Figures.

The Statistical office of the Reich has just published the figures for denominational membership among the population of Germany, based on the census of June 16, 1933. Of the whole population of Germany excluding the Saar Territory (65,2 million) rather less than two-thirds are evangelical (40,9 million); a bare third are Catholic (21,2 million). Since the previous census in 1925 the Catholics have increased more strongly than the Evangelicals. In fact, the increase in Catholics amounts to 979,000 people, or 4,8 per cent, and in Evangelicals 815,000, or 2,0 per cent. Since the whole population, as compared with 1925 has increased by about 4,5 per cent, the proportion of Evangelicals to the whole population has decreased (from 64,2 per cent to 62,7 per cent), and that of the Catholics has increased very slightly (from 32,4 per cent to 32,5 per cent).

Unattached people, those, that is to say, who do not declare themselves members of any religious or philosophic body, have increased from 1,1 million to 2,4 million, their proportion to the whole population amounting to 3,7 per cent as against 1,8 per cent in 1925.

Netherlands.

Munition Contractors.

The radical pacifist group in Holland, "Kerk & Vrede", has addressed a petition to the members of the lower house of the States General, asking them to make a detailed enquiry into the question of the fabrication of and traffic in war armaments in the Netherlands, in order to allay the anxiety that has been aroused by the results of the sensational American enquiry.

Int. Chr. Press & Information Service.

Russia

Strengthening of the Religious Front

In spite of religious persecution in Soviet Russia religion is not being uprooted. This is seen from the anti-religious newspaper "Besboschnik" ("Godless") No. 28 of October 10, 1934 which deplores the growing influence of religious people and the priests which is manifesting itself everywhere.

"As the city of Nicolajev, one of the great industrial centres of the Odessa district has grown, so the interest of church people has grown in it. The clergy established there a new bishop's residence and elected as bishop after careful consideration the Protoierej Theodosius Kirik. The newly elected bishop lives himself in Odessa but rules in Nicolajev through the priest Andrievskij. Recently an order has been issued by the new bishop which advises the clergy in Nicolajev to learn some trade, such as book-binding, boot-making, or some other handicraft until the end of the second five year plan, in order that they should not be a burden upon the worshippers. This order, states the newspaper mentioned above, comes rather late because even to-day nearly every priest in Nicolajev has already taken up some occupation. Even the senior priest of the city is an expert ladies' bootmaker. His competitor is the priest Karinski. Another priest in the village of Malaja Pogorelovka has opened a workshop for repairing pots and pans and other household utensils. The members of the collective farms now bring to him their pots for repair and this gives him the occasion to talk to them on religious and moral questions. By this activity under the new leadership the priests in the Nicolajev region show that they have little hope of achieving a good result because their activity is nothing more than a preparation for future days when no one will agree any more to provide for their upkeep".

As the above shows the worshippers in U.R.S.S. try to face up to all the requirements of the time and to persevere by all manner of means.

Int. Chr. Press & Information Service.

Please insert.

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INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.

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No. 42/43. Information Series. December, 1934.

International Consultative Group.

On November 20, Mr. Henderson, President of the Disarmament Conference, communicated to the members of the Bureau at Geneva a letter which he had received the day before from a large number of international organisations, including the Disarmament Committee of the International Christian organisations. The letter expresses the support of the said organisations for the immediate programme proposed by Mr. Henderson for the Disarmament Conference. It welcomes the emphasis laid by him on the responsibility of the Conference to carry on its work for a General Treaty reducing and limiting all armaments. It continues as follows:

"We greet with keen satisfaction your plan that the Conference should achieve agreements quickly on publicity and regulation for the manufacture and sale of arms and munitions for war by air, land or sea, also on armament budget publicity, and on a permanent commission charged - as we understand it - to supervise the execution of these agreements and to continue efforts for further accords completing the structure of a general treaty on disarmament and peace.

"Against the abuses of the arms traffic, the memberships of our organisations throughout the world are particularly stirred. These bodies of people in many lands, aware of their danger after the disclosures of existing evils, have risen to action as never before in a determination to get this perilous trade checked and controlled."

Finally the letter refers to the decisions of the recent Annual Congresses of the said organisations trending towards the institution of a permanent disarmament commission, international supervision of armaments, publicity and supervision of national defence expenditures, regulation of the private manufacture of arms and of the international traffic in arms and study of the prohibition of air and chemical warfare.

The Bureau accepted Mr. Henderson's plan regarding procedure, which means that three Committees of the Conference will have to consider in January how best to give effect to certain proposals, notably those of the U.S.A. Government concerning the control of manufacture of and traffic in arms, and the establishment of a permanent disarmament Commission.

Int. Chr. Press & Information Service.

The International Order of the King's Daughters and Sons.

The International Order of the King's Daughters and Sons, founded in 1886 with the object of developing the spiritual life and stimulating Christian activities, has a membership of about 60,000 in 12 countries, not counting the United States and Canada, which contain the overwhelming majority of the members. This organisation held its twelfth biennial General Convention in a Baptist Church at Providence, Rhode Island, from June 4 to 8 1934.

A motion, among others, was voted by the Convention, recognising that the United States no longer forms a separate entity in the world, and supporting, therefore, the associations which are struggling to withstand war. The Convention re-elected Mrs. Morris W. Leibert as President of the Order.

Int. Chr. Press & Information Service.

Women's International Disarmament Committee.

The Disarmament Committee created by the Women's International Organisations has just issued a post card in four languages, on which a family of five sickly children is depicted as looking with envy at a

gun and some shells, and as saying to the mother: "Look, Mother, how well fed they are." This card has been sold from house to house in Geneva by the unemployed, the profits being equally divided between the organisations in favour of disarmament, and the unemployed; and at the same time a leaflet giving the main results of the American Senatorial enquiry into the traffic in arms was distributed.

Int.Chr.Press & Information Service.

Protection of Native Work.

In order to minimise the abuses to which the native is a victim in the matter of labour, the International Labour Conference adopted in 1930 a convention aiming at the abolition of forced or obligatory labour, and the convention has actually been ratified by 16 States: Australia, Bulgaria, Chili, Denmark, Great Britain, Ireland, Italy, Japan, Liberia, Mexico, Nicaragua, Norway, the Netherlands, Spain, Sweden and Yugoslavia. Belgium, France and Portugal are the only colonial powers who have not yet ratified it.

But, as the conference emphasised in a resolution, the mere suppression of forced labour will not abolish all forms of compulsion to which workers may be subjected. The studies carried out by the International Labour Office with the collaboration of its committee of experts in the matter of native labour have revealed that it is often in the course of recruiting operations that this compulsion is exercised. The International Labour Office has therefore brought out a report on this question and has forwarded it to the Governments, with a view to arriving if possible in 1936 at the adoption of an international convention to settle this matter.

Int.Chr.Press & Information Service.

Church Union in Australia.

The question of Church Union provokes a great interest in the Australian religious spheres. It will be discussed at the Biennial Assembly of Congregationalism in February and at the Methodist General Conference in May next year. The matter is now being taken up by the Church Union committees of the two Commissions. The fundamental idea is that the Churches are now so much called to link up with one another as denominations, as to make manifest the fact that they are already one by their possession of a common life. Besides, several non-official gatherings between Methodists, Congregationalists and Presbyterians have taken place in the last two years. The basis on which such union might be possible should be a simple statement of faith rather than an elaborate declaration. At the conference which was held last year in Sydney resolutions were unanimously adopted approving of informal gatherings between the Methodist and Congregational communions and of the statement of policy agreed by the three communions and accepting the faith common to the two first communions as the basis for discussion.

(The Congregationalist, Oct. 10, 1934). Int.Chr.Press & Information Service.

Conference of Bulgarian and Yugoslavian Youth Leaders.

In October last, sixty leaders and delegates of Christian youth groups from Bulgaria and Yugoslavia met together for a week at Borkowitza, Bulgaria, among them representatives of the Universal Christian Council, the World Alliance, the Students' Association of Sofia, the Bulgarian, Yugoslavian and Russian Christian student groups, and the Y.M.C.A. and Y.W.C.A. of Sofia. This conference, which was organised by Prof. Stephan Zankow, a member of the Orthodox Section of the Universal Christian Council and the Orthodox Secretary of the World Alliance, dealt with the theme: "Church, Nation and State" and examined a series of present day questions connected with the general theme, and on which professors of history and theology gave addresses. In this way the Inter-State difficulties and problems of the Balkan

nations were discussed individually from the standpoint of the Church and the connecting links with the whole work of the Universal Christian Council and of the World Alliance indicated.

The Conference was held under the patronage of the Holy Synod and of the Metropolitan of Sofia and was jointly opened by the President of the Holy Synod, (the Metropolitan Neophit) and the Archbishop of Sofia. This Conference succeeded in winning the full participation of leaders and delegates of the student and youth groups and in ensuring their collaboration in the work of the immediate future. In this way valuable foundations have been laid in these countries for the carrying out of the preparations of the World Alliance conference of 1935 and of the Universal Christian Council's World Conference in 1937 on "The Church, the State and the Community."

Int.Chr.Press & Information Service.

U.S.A.

"Disciples of Christ."

The "Disciples of Christ", which in 1933 had a membership in the United States of 1,566,772, held their 85th annual assembly at Des Moines (Iowa) from October 16 to 21. This assembly adopted a vigorous resolution against war: "We will have nothing more to do with war and the war system....We believe that conscientious objection to war in all its manifestations is a natural consequence of the principles of Christian goodwill and of the desire for universal peace which has characterised our democracy." The resolution contains a claim to the legal right of conscientious objection for members of this denomination and a declaration of readiness to support those who adopt this attitude. The resolution goes on to condemn munition manufacturers and to demand a State monopoly for the manufacture of arms. The ratification of the protocol of the Permanent Court of International Justice is recommended and the Government of the U.S.A. invited to support the League of Nations. The question of army chaplains was also discussed and postponed till next year for decision.

As far as the race question was concerned, the Convention censured the racial discrimination exercised against the Japanese, the Jews and the Orientals, and recommended certain measures for rapprochement with the coloured races. Furthermore, the Convention approved the campaign against bad films, condemned the legislation relating to the manufacture and sale of alcoholic drink and approved the constitutional amendment forbidding child labour. (Christian Century. 31.X.34). Int.Chr.Press and Information Service.

Switzerland.

Swiss Mission in South Africa.

The General Assembly of the Swiss Mission in South Africa, which met at Lausanne on October 25, 1934, was able, thanks to variations in exchange, to vote a budget for 1935 of 447,000 francs, a noticeably lower figure than for the preceding year, but involving no diminution in activity. Moreover, the deficit of 1933 has just been eliminated. (Semeur Vaudois.17.XI.34). Int.Chr.Press & Information Service.
(Journal Religieux.3.XI.34)
(Semaine Religieuse.10.XI.34)-

Synod of the National Church of the Canton of Vaud.

The Synod of the National Church of the Canton of Vaud, held at Lausanne on October 30 and 31, 1934, was attended by 87 members. A scheme for regulating women's parochial work was adopted and, "in view of the number of holders of diplomas still to be placed", the Synod decided "to suspend the course for the women's auxiliary ministry from July 1935 till further notice." The budget of 93,906 frs.- allowing for a deficit of 7,291 frs.- was adopted. Nine pastors were ordained on the occasion of the Synod. (Semeur Vaudois. 3.XI.34) Int.Chr.Press & Information Service.

Activity of the Faithfully and Inactivity of the Godless in U.S.S.R.

The following characteristic statements are taken from the wellknown Soviet daily paper Pravda, of November 17. We reproduce them without comment.

"Schoolchildren have carried out private collections for the clergy among the members of the Kolchos (collective farms). This is what is happening this year in the district of Seredk !

"The Central Committee of the party, in its decree relating to party organisation in Kineschma, clearly lays down that as a result of weakened mass activity and weakened bolshevist vigour on the part of the individual Communist, opportunities have been afforded to the sectarian religious preachers to mix with the backward workers. From the side of the party organisation no serious ideological opposition is being offered to this inimical influence. This is not merely by chance. The Governments of Jaroslav, Kostrom and Vladimir, which are at present included in the region of Ivanov (in which the town of Kineschma belongs), were in the past strongholds of the clergy. For this reason, anti-religious propaganda must be linked up with political and cultural work among the workers and among the people of the collective farms. As a matter of fact it has not been carried on at all. The errors and shortcomings that are evident in the activity of the Communists of Kineschma are in general typical of many party organisations of the whole region.

"In the district of Rostov, the Church people and the sectarian Kulak element (Kulak = fist, the symbol of the economic exploiter), have strengthened their activity. In full view of the Rybinsk party organisation a counter-revolutionary group of Evangelical Christians is at work. This sect has urged that in the event of a sudden attack from an imperial power, our homes should not be defended. In the district of Kovrov a sect of "Starobriady" (ancient ritualists) has been formed. As a result of the work of this sect, in the village of Plochovo, not one of the 35 existing individual enterprises has joined the collective farm, and the individual farmers who have been influenced by the intrigues of this sect have not carried out the sowing to the extent prescribed by the State.

"The Association of Militant Godless was in error in assuming that in the region of Kovrov a widely spread network of Godless cells exists. This error is very clearly shown in an article by Demin, the President of the Regional Soviet of the Militant Godless. He writes: 'Neither in the town itself nor in its immediate surroundings is a single cell of the Godless organisations to be found. In the whole region there is only one organised Godless, and it is I. '

"But it is true not only of the area of Kovrov. The Godless organisations are maintaining no anti-religious propaganda in the majority of the other regions. Individual Communists are not only refraining from attacking the clergy, but are even supporting them. Of significance is the statement of the priest Blagoveschtschensky in the Church village of Jurjev-Polsky. Angered against the President of the village Soviet, Nikolajev, the priest denounced him in the following terms: 'The Communist Nikolajev had his mother, when she died in the winter, buried according to religious rites and, fulfilling all the Church instructions, was himself present at the Church. But in this way, as is proved in the great book of Comrade E. Jaroslavsky, President of the Association of Militant Godless, he did the greatest possible injury to the party programme and demands.' What can one say of the party organisation in the region of Jurjev-Polsky, when a priest comes forward as the defender of party discipline ?

"The Central Committee, in the above mentioned decree, specially urged upon the organisation of Kineschma the task of 'equipping the Communists with the weapon of the Marxist and Leninist theory, of organising political and cultural work among those outside the party, of educating the young in the Bolshevik spirit and of carrying out anti-religious work among the workers, especially among the backward groups.' "

The article concludes with the comment: "This does not only apply to Kineschma" and is signed by S. Efanov, the editor of the paper Rabotschij Kraj.

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December 20th, 1934.

The Salvation Army's Peace Crusade.

The following is an outline of the Peace Crusade, by Commander Evangeline Booth, now General of the Salvation Army:

"My mind is full of ideas and plans which are under consideration. But one main objective is decided. During these coming years The Salvation Army throughout the world will mobilize the whole of its forces, actively and with determined purpose, to promote reconciliation among all people. I mean something more than passing resolutions in favour of peace. I mean a world-wide campaign in which all churches will be urged to participate, and all citizens, for the abatement of hatreds, the removal of irritation, and oblivion for ancient grudges, and the substitution of mutual endeavour everywhere to promote the well-being of mankind. We are 100 per cent for the League of Nations. Even if it be half a League, we say half a League onward ! But the League should be supported. I put it to you that the clouds on the horizon would disappear if as many soldiers were enrolled in the armies of peace as there are enrolled in the armies of war. The time has come for calling reservists of religion to the colours. Let that be the next war and there will be none other."

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CHINA.-

Morrison Centenary Celebrations.

Apart from special services of commemoration held in nearly all the churches in Canton and Hongkong, - whether Chinese or foreign, - four gatherings of a more united nature were held in Macao, Canton and Hongkong. The first was on the occasion of the annual meeting of the Kwangtung Synod of the Church of Christ in China. It is significant that in Macao 120 delegates came from all parts of the Kwangtung Province, to which Morrison in his lifetime had barely been allowed an entrance. A memorial service was celebrated at the Protestant cemetery where addresses were delivered by the General Secretary of the Canton Y.M.C.A. and the Moderator of the Church of Christ in China.- On the 1st August, a party under the leadership of the Bishop of Hongkong made a pilgrimage to Macao.- The last memorial meeting held on August 5th was an open-air service at Volunteer Headquarters in Hongkong. The united choirs of all Protestant churches were present.

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ENGLAND.-

Young Pacifists.

At a meeting held in the Central Hall, Westminster, on November 23rd 1934, 200 young people of all denominations, some of them students from the universities of London and Cambridge, decided to form a youth section of the Council of Christian Pacifist Groups. It is stated that the purpose of the Council would broadly be the binding together of denominational youth groups, the exploration of the demands of Christian Pacifism, the training of speakers and the formation of speaking teams for work in the country and on the Continent. Canon S.D. Morris, the secretary of the newly formed Church of England pacifist group was in the chair. Each member is bound in loyalty to say: "Because war is against the character and purpose of God, I will not only take no part in it, I will strive to make it everywhere and always impossible."

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FRANCE.-

Towards an enquiry into the traffic in arms.

Deputy Camille Flanche, President of the League of Ex-Service Men, has just put before the Chamber of Deputies a legal proposition which would institute a Commission to enquire into the export of arms carried out since the War to foreign countries as well as into the importation of war material. This proposition is inspired by the results obtained by the Nye Commission in the United States. The French Commission would be composed of deputies, senators, representatives of Ex-Service Associations and of syndicates of workmen employed in the arms industry, together with officials from the Army, Navy and Air Ministries.

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The Churches and Unemployment Relief.

The Governing Body of the Church of the Augsburgian Confession in Alsace-Lorraine has just asked the ecclesiastical bodies to examine whether the work of construction or repair of buildings, land drainage or other activities that is in view, could not be undertaken sooner than planned, in order to produce work for the unemployed and thus help to alleviate the consequences of the economic crisis.

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GERMANY.-

Oecumenical Attitude in Missionary Work.

The German Missionary Societies have decided to found a united office for the procuring of funds abroad (Devisenbeschaffung), and to place the full power of negotiation with the exchange authorities in the hands of the Berlin Mission director, Dr. Knak. Since an allocation of funds large enough to meet the financial needs of the Mission Field is not immediately to be counted upon, their Berlin Mission has had to delay in sending out thirteen missionaries. In order to create a remedy for this state of affairs, the Secretary of the International Missionary Council, Dr. J. H. Oldham, has formed a temporary committee of assistance to German missions, that is to be supported by the evangelical missions of the two Anglo-Saxon countries. On account of the economic crisis in England and America, only limited means may be reckoned with here. This brotherly approach is all the more worth mentioning in that it is a sign that oecumenical thought is really alive. The committee has already embarked upon its task.

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The Poster Mission.

The Poster Mission, the head office of which is at 90 Schloßstrasse, Stuttgart, has recently been able to enlarge its field of action through the German State Railways having accepted its posters: "Golden words of famous men" and "Golden words for meditation", for display in stations throughout the Reich. The posters have already attracted considerable attention where they have appeared, on account of their artistic execution, and this further extension of the scheme should bring home to a vast company of people the great truths proclaimed on the posters, and should serve to make people realise that the principles of Christianity have at all times been upheld by the most outstanding personalities. The cost of displaying these posters in stations, post offices, private houses, schools, staircases, waiting rooms, public halls, etc., is relatively small. A set of four posters is calculated to cost 6 pfennig per poster, and a set of five, 5 pfennig each, plus the cost of packing and carriage, and the fee for display, which on railways amounts to 10 pfennig per poster, and in post offices, one mark, per year, with a weekly change of poster.

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Free Churches of Germany.

The principal Free Churches of Germany have united in the "League of Evangelical Free Churches", which meets every two years. There are 13,500 members from the Free Evangelical Congregations, 30,000 from the Evangelical Fellowship, 42,000 from the Methodist Episcopal Churches and 72,000 Free Congregational Baptists. Including children and dependents the membership of these Free Churches amount to a total figure of about 300,000. In addition, there are various Lutheran Free Churches and the Old Reformed Church.

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INDIA.-

The Y.W.C.A.'s of Ceylon.

The December 1934 Bulletin of the World's Y.W.C.A. contains an interesting account of the social and cultural conditions of Ceylon and of the achievements in this connection of the Y.W.C.A.'s. The association has been in existence for 54 years, and numbers 1300 members, 500 of them in Colombo. The Association runs a home, a small hotel for visitors, and a centre for young women employees. Each club chooses a special activity in connection with social education, religion or recreation. The Association has found a very favourable field of activity in the native milieu, where three races are represented: the Cingalese, the Tamouls and the Burghers (a cultivated class, formed from descendants of Dutch colonists who married native women). The Committee of the Association is composed entirely of native and includes neither Australians nor Americans.

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Bombay Theological Society.

An interesting development of recent months in Western India has been the formation of Bombay T.S. Its membership is limited to 20 men who must be either ordained ministers or laymen having been regular students of a recognized theological college. The denominations represented are Church of India (Anglican), Church of Scotland, Syrian Church, Methodist Episcopal and Church of Northern India. Its members will surely help on the cause of Church Union in India.

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MEXICO.-

The religious situation.

From a letter written at the beginning of October, by a Protestant missionary in Mexico, we extract the following information on the religious situation in that country.

The writer points out that the revolution in Mexico was not at the outset anti-religious, but that the country was now passing through a period of reaction against the form of organised religion that has dominated it for centuries. After giving some indication of the sentiments revealed by the press, and expressing the hope that the opposition to religion is only transigent, he goes on: "And even the religious laws which have been applied in the course of the last years of the revolution have hardly touched the Protestant Church. The application of these laws was in general slight and implied no compromise. When the missionaries saw their work restricted in certain directions, they immediately found other forms of service. The actual restrictions in the work of the missionaries have increased the responsibilities of pastors and laymen in Mexico. The English Protestants have never been more active than in the course of recent years; their influence has increased and such a love for and fidelity to Christ have been implanted in the hearts of a great number of people that they are well prepared for an epoch such as ours. No one knows what trials he may not have to go through, but he intends to remain faithful. The conditions affecting all organisations are drawing them together and giving them an increasing sense of their unity in Christ. Protestants representing all the Churches of Mexico and of the neighbouring country are now beginning daily meetings for prayer and bible study.

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POLAND.-

Union of Christian Associations.

Plans, in which the Methodists are taking an active part, are being made by the Free Christian communities in Poland for a joint conference to be held at the beginning of next year under the watchword: "One God and Father of us all". In preparation for this conference, an interconfessional committee has been formed, to which belong, in addition to the Methodists, representatives of the Polish Evangelical Reformed Church in Warsaw, the Anglican Church in Poland, the German and Slav "Evangeliums-Christen", and the German and Slav Baptists. The Committee has expressed the hope that through this Conference the ice will be broken between the individual Churches and religious communities and that in faith in the Redeemer they will find themselves at one.

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URUGUAY.-

Congress of the Evangelical Women's League.

The tenth Congress of the Evangelical Women's League of Uruguay was held from October 23 to 26. 200 people took part. The Congress recognised the Christian responsibility towards a number of social evils (unemployment war, prostitution, the struggle between races, the nations and the denominations, etc.) To combat them, it is necessary: a) to study the problems mentioned, the social conditions in the different countries and to research into remedies based on Christian principles; b) to collaborate with different organisations such as the Committee for Peace, the Protection of Children, the National League against Alcoholism, the Uruguayan League against the white slave trade, the Anti-Tuberculosis League, the Labour Exchange, etc.; c) to stimulate and create such efforts as those for cooperative societies, or others, the building up of homes for mothers and children, etc.

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MEMEL TERRITORY.

Church Conflict.

In connection with the news given in our issue (No.38/39) to the effect that the Lithuanian Governor had brought about the banishment of nine Evangelical pastors from the Memel territory, and the statement by the official church authorities in Lithuania, we are now able to give further information on the basis of an opinion expressed in an official Church quarter in Memel. This communication emphasises in particular that there is no question of these pastors having taken part in political activity, and that they are not charged with it by the governor. Moreover, it is not true that the pastors in question cannot speak the Lithuanian language and no dissatisfaction with the pastors exists in the parishes concerned. On the contrary, these parishes have sent a whole series of delegations to the Church authorities with the request that the pastors should be allowed to stay. In two instances the banishment has been withdrawn entirely, and in a third the permit to hold office has been extended till April 23, 1935. The remaining six pastors must leave the Memel territory by January 1 next, although, according to article 6, paragraph 3 of the Church agreement of 1925 they were appointed finally, and therefore for life.- The question will be pursued further by the competent organ of the Universal Christian Council.

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